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*Tourane and Hue.*

BY E. W. PARKER, H. B. M. S.

(Concluded from page 328.)

THE last few hundred yards of the road up to *Nam-hwa* (南和), the village on the *col*, is exceedingly rough and steep, but the authorities are now just completing a new road, which takes you half-a-mile further, but ascends very gradually. The best way is to start from Tourane as early as possible in the morning and push on at once to the *col* for breakfast: this can be done in from four to six hours, according to the style of conveyance adopted,—horses or chairs, &c. We started at one and reached the *col* at dark. The accommodation there is very miserable, and I had to sleep on a wattle or bamboo bed, without mattress or other coverlet than an old rush mat; but of course a traveller can take bedding with him. Food must also be taken, unless the tourist feels inclined to do as I did on several occasions, and dine on rice, pork, fish, stewed oysters, *nuoc-mam* (a sort of soy made of decayed fish) and *samshoo*. But few of these luxuries are obtainable at *Nam-hwa*. The atmosphere of the draughty room is not improved, though the mosquitoes may be driven out, by burning branches of trees and allowing the smoke to permeate every corner of the house. The view from the *col* on a clear day is very fine indeed. The descent to *T'ia P'ik* (承福), or *Thua-phuc*, is very rough and very steep, and the valley or cañon is not unpicturesque; but before going on to *Thua-phuc*, it is well to rest a few moments at *Shön-lang-ap* (山嶺邑), whence the road meanders along the sea coast over a number of small *cols* and headlands. The mouth of a remarkable lagoon (the *Dam Thua-phuc*, (潭承福), has to be crossed before the village is reached. This lagoon is a long narrow salt-water inlet with a very narrow mouth at one end only of the strip of wilderness which separates it from the sea.

If the wind is fair, a boat may be taken from *Thua-phuc* to *K'e-ngang* (溪昂) at the northern end; otherwise the coolies must tramp for six miles over the sandy brushwood. After leaving *K'e-ngang* the traveller crosses a small *col* and gazes down upon what looks like a park avenue running in a straight line for miles across a perfectly level plain. This is the royal highway, constructed by the Emperor *Gia-long* (嘉隆) when he finally conquered the modern Annamese empire,—Cochin China, part of Cambodia, Annam proper (the ancient Ciampa) and Tonquin, towards the beginning of the 19th century. The next tram after *Thua-phuc* is *Thua-liu* (承流); then the large village of *Nuoc-ngok* (諾沃) is passed, and the plain shortly afterwards comes to an end. Another spur is now crossed, and from the *col* over which the road passes you look down upon the great lagoon of *Kau-hai* (潭高台), at the northern end of which, scarcely visible, is the *Thuân-an* gap and bar. If the tourist prefers it, he can go on by land from the tram of *Kau-hai* past *Thua-noung* (承農) to Hué; but much the better way is to take a boat—and there are very comfortable ones—along the lagoon to a point where a small watercourse, communicating with the Hué River, enters the lagoon. The boat passage from *Kau-hai* to Hué takes about twelve hours. The best way therefore is to make a two-day trip of it, from whichever end a start is made, and pass one night at *Thua-phuc*, where fair lodgment and ample provisions can be procured. The watercourse above mentioned enters the Hué River (承天江) above the old Christian village of *Phu-cam* (府柑), and a mile or two down stream are the citadel and royal palace, on one side, with the French Residency or Legation on the other. The French troops are quartered in that part of the citadel known as *Mong-ca* (茫訖), whence the whole palace can be dominated.

Hué (化), which is a corruption and contraction of the old name *Phu Thuân-hwa* (府順化), is now called *Ch'êng-t'ien Fu* (in Annamese *Phu Thua-t'ien* 府承天), but the two last words are pronounced *Truong-t'ien* when they refer to the river. The citadel is a large square red-brick enclosure, very similar to that of the Burmese capital of Mandalay; but the Annamese Emperor has a more grandiose palace than that of his royal Burmese brother. Everything in the palace enclosure, which forms a second *enciente* within the citadel enclosure, is arranged after the Chinese model. On state occasions, such as the Chinese New Year, the Emperor gives audience to his French protectors in the hall known in Chinese as the *T'ai-ho Tien* (太和殿), and, after the interchange of complimentary speeches and bows, solemnly receives the adoration of his chief officials. These range themselves, in full court dress, in rows fronting the Emperor, but outside the hall, in the open air, below the hall steps,

and there they perform the adoration (三拜九叩), which their master, like the Chinese Emperor, has always been so anxious to exact from Europeans. This is a very grand and solemn function. Elephants and horses are ranged in rows inside and outside the palace gates; slow and melodious music, measured by mellow gongs and sonorous drums, guides the deliberate movements of the adorers, and the perfect cleanliness and decorum of the *tout ensemble* produces an effect which all Europeans who have ever witnessed it describe as being very respectable and striking. Through the kind courtesy of the French authorities, I obtained admission to this function, which is exactly what the Manchu Emperor must sooner or later concede to European envoys. The old audience pavilion for envoys still stands uninjured outside the palace gate, to the east of it, but inside the citadel enclosure, and reminds the traveller of the indignities which oriental potentates often delight to inflict upon Europeans when they dare. There is nothing much else of interest to see within the huge citadel enclosure: there are cannon houses, magazines, the houses of officials and a few favoured vegetable cultivators, the French barracks and military head-quarters, &c., &c. The Chinese town occupies a triangle between a watercourse which runs along the east wall of the citadel (outside it of course) and the river. There is a *Kiung-chou* guildhall, and most of the merchants and boys are Cantonese or Hainanese. Chinamen do not attempt to swagger in these parts, though of course they would, if they dared, treat the inoffensive Annamese as an inferior race. The Annamese character, as seen at Hué, is gay, hospitable, sympathetic and careless. The people are not lacking in deceit and cunning, and have plenty of other vices, such as the love of gaming, laziness, unusual laxity of morals, &c. Yet instances of fidelity are not uncommon. Their character differs from that of all other nations in the Far East, though it possesses some characteristics common to other peoples. It is necessary to live with them to understand them. The other sights about Hué are the tombs of the Emperors, the Temples of Heaven and Earth, the *Camp des Lettrés*, the Temple of Confucius, Elephant Arena (now disused), &c. Everything is a reflex of what is found in Peking. As with the Ming Tombs (few foreigners, if any, have seen the Manchu Tombs), a valley is affected to each Emperor, with subordinate buildings for wives, concubines and other relatives. The Annam Tombs, being more recent in date, are in better repair than the Ming Tombs of Peking, and, though perhaps in some instances on a smaller and less simple scale, on the whole finer and more tasteful. Some of them are laid out so symmetrically as to recal the gardens of Versailles; and, as all the Annamese citadals were constructed under the

supervision of French officers nearly a century ago, it seems not improbable that the royal mausoleum parks were also partly designed by them, or with their assistance. There is a touching custom in Annam of building at each imperial mausoleum a palace for the wives and concubines of the deceased Emperor. One of the hand-maids or concubines of the second Emperor of the Nguyen dynasty, *Minh-manh* (明命), who reigned till 1841, is still living, together with her shrivelled up maids of honour. The tombs of the third and fourth Emperors, *Thien-tri* and *Tu-duc* (嗣德), are inferior in grandeur to those of *Gia-long* and *Minh-mang*. Since *Tu Duc's* death, during the French embroglio, there have been half-a-dozen nonentities on the throne,—brothers, adopted sons, nephews and so on,—for *Tu Duc* was totally impotent, and therefore childless. The present Emperor is a nice-looking boy of sixteen, the style of whose reign is *Thanh-t'ai* (成泰); his direct rule is limited to Annam proper (大南), or the old Kingdom of Ciampa. Tonquin (北圻), the seat for two thousand years of the original *Kiao-chi* or Annamese race (交趾), is now, practically, under the direct rule of the French Governor General, assisted by a *Kinh-luoc*, or Royal Lord Lieutenant (經畧); whilst Cochin China proper (南圻), and Cambodia or Khmer (高蠻), is totally separated in every sense from the Emperor's government. Though there is no hotel at Hué, there is a very hospitable house managed by M. Contel, who willingly affords bed and board, by the day or by the month, to any one, resident or other, who is houseless. The buildings for the official staff are insufficient, and many of the juniors have to content themselves with an *indemnité* instead of a house: otherwise their sentiments are hospitable in the extreme.

The ancient port of *Cham* (占), which appears to have been the metropolis or chief port of Ciampa (占城), must have been somewhere near Hué or Tourane. Possibly it was *Fai-fo*, which word is probably a corruption of *Hwei-an Fou* (in its Annamese form 埔會安), which was once much nearer, or at any rate more accessible to the sea. I went to see *Fai-fo*, where there are a large number of well-to-do Chinese traders, and magnificent Canton, Hoihow, Hakka and Hoklo guild-houses. Produce from the mountains, birds' nests from the islets hard by, silk and cinnamon are the chief exports. The cinnamon is of extraordinary size and quality, almost worth its weight in gold. *Fai-fo* is only an easy hour's walk from *Kwang-nam*, and the rising tide from Tourane is a falling tide to *Fai-fo*. Outside the town is a wonderful old wooden bridge, of dark wood and elegant design, roofed in and provided with merchants' stalls in the old mediæval style of Europe, very like the bridge of Lucerne, but much shorter. I think it must have been constructed



by the Portuguese or the Dutch in the 16th century when the Japanese, Javanese, Dutch and Portuguese used to come and trade there; it is called the 來遠橋 or "Foreigners' Bridge," which lends some colour to this conjecture. The board carrying the inscription, has the additional words 國主天經道人題. The middle four characters require local elucidation, but it is evident from the other four that the bridge dates from the time of the *chua*, or *maires du palais*, one of whom of the *Nguyen* (阮) family always reigned at Hué, and the other of whom, the *Tsing* (鄭), reigned at Hanoi (河內), under the nominal sovereignty of the *Li* (黎) Emperors of Tonquin (東京).

Tourane itself (沱瀨) seems to be quite a modern place; the Cantonese usually call it *Hyn-kong* (峴港). The river which runs down from the Siamese frontier, past *Noung-sön* (農山) and *Kwang-nam* (廣南), is properly called the 富良江 and the birds' nest islands or rocks are called *Chim-pét-lo* or *Chambelu* (占畢羅), and lie about 13 miles from Fai-fo by junk.

With the above indications, students may perhaps find out further particulars concerning the mediæval history of these interesting places. As to the history of Annam, Tonquin, Cambodia, Burma, Siam, &c., I shall perhaps return to it in future papers, if the editor will be patient and readers considerate.

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### *The Drink-offering.*

BY REV. C. HARTWELL.

[Concluded from page 324.]

#### THE DRINK-OFFERING IN THE HOLY PLACE.

**B**ESIDES the drink-offerings presented in the Court of the Tabernacle, there was one also offered in the Holy Place, the front division of the Tabernacle itself. It was placed on the table for the Shew-bread, week by week. From the statements in Exodus xxv, 23-30; xxxvii, 10-16, Lev. xxiv, 5-9, and Numbers iv, 7, 8, we learn particulars about the table and the offerings placed upon it. It is evident that, in accordance with the views of most modern commentators, it was a complete offering of food, drink and frankincense. Specifications are given as to the number of cakes, the materials of which they were to be made, and their arrangement on the table. There were to be twelve cakes (Lev. xxiv, 5) to represent the twelve tribes of Israel. They formed a "united meat-offering of all the people" (Murphy). They were arranged in two piles, on "dishes" or "bread-trays," which

Murphy thinks (Ex. xxv, 29) "may have been five by two and a half or three hand-breadths" in size. There were two "incense-cups" (Speaker's Commentary)—not "spoons"—for holding the frankincense. These were set on the top of the two piles of cakes. There were also "flagons" or "cans" (Langé)—"covered vessels" (John) not "covers"—for holding the wine, and "cups," such as were used for pouring out drink-offerings. No mention is made of any receptacle for the oil, as it is evident (Lev. ii, 4) that the oil for the offering was mixed in the cakes or used for oiling or "anointing" them. Nothing is recorded about salt, but in the "Speaker's Commentary" (Lev. xxiv, 7), speaking of the frankincense, it is said: "The 'Septuagint' adds salt, which probably represents the true reading and accords with the Law that no meat-offering was to be offered without salt (ii, 13)." Murphy appears to think that the "flagons" were for holding the wine prepared for the usual drink-offerings on the brazen altar, but this seems improbable. No reason appears why the material for these offerings should be stored within the Tabernacle more than the flour and oil for the food-offering and the frankincense. All these materials were doubtless kept in receptacles about the Tabernacle, and subsequently in treasuries (Neh. xii, 44) about the Temple. Hurtz, in his "Sacrificial Worship of the Old Testament," has taken the view that the flagons may have held twelve cup-fuls of wine, and thus have corresponded with the twelve tribes of Israel as the twelve cakes of bread also did. This seems to be a very probable supposition, and as each was to contain two-tenths of an *ephah* of flour (Lev. xxiv, 5), like the food-offering mentioned in Leviticus xxiii, 13, if the twelve cup-fuls also corresponded with the quantity of wine specified in the latter place, "a fourth of a hin," the united drink-offering of the people would have contained at the lowest estimate over two gallons of wine. In view therefore of the probable size of the flagons, it is a natural supposition that they and the cups for "pouring out" either stood on the two ends of the table, or, more likely, were arranged in a row in front of the piles of cakes.

#### WHAT BECAME OF THE WINE?

No specifications are found in the Scriptures respecting the disposal made of this wine more than were found in respect to the wine of the ordinary drink-offerings. And probably, as Fairbairn has said, for a like reason. The use made of the wine would naturally follow that made of the cakes, and therefore we can infer what disposal was made of the one from the use made of the other. As to the cakes, we learn from Lev. xxiv, 8, 9, that they were to be renewed every Sabbath, and that the old ones were to be eaten by

the priests, and as they were accounted "most holy," this could be done only in the Sacred Precinct. We infer therefore that the wine was renewed weekly ("Speaker's Commentary," Ex. xxv, 30), and at the end of each week was given to the priests to drink. Nothing is said apparently about "a memorial" of the cakes being burned. In the seventh verse it is said that the frankincense was to be for "a memorial, an offering made by fire unto the Lord." But it does not appear certain whether these cakes followed the ordinary rule for the food-offering of burning a portion for a memorial or not. Possibly they were wholly eaten by the priests; their standing on the table for an entire week as the "Bread of the Presence" having been regarded as a sufficient recognition of Jehovah's fellowship in the offering, without a portion being burned on the brazen altar for that purpose. But this is a question of small moment, affecting but very little the amount of food and drink that "fell to the lot of the priests." If a memorial of the cakes was burned, then a portion of the wine would be poured out; but if the priests had all of the cakes, they would also have all of the wine.

#### WOULD THE WINE REMAIN SWEET?

As the same reasons for believing the wine of the ordinary drink-offering in the court of the Tabernacle to have been unfermented apply to the wine of the offering within the Tabernacle, they need not be repeated. But the question may arise in the minds of some, Would the wine remain sweet and good for a whole week? And this difficulty appears naturally to need a special consideration. To meet and remove it several things may be said. (1) Vinous fermentation can take place only at certain temperatures. If the place is too cool grape-juice will not ferment, and if too warm it will turn into vinegar. The limits given by recent authorities between which vinous fermentation takes place, are forty and eighty-six degrees Fahrenheit, with from sixty to seventy-five degrees as the most favorable temperatures. In a hot tent, therefore, at a temperature above eighty-six degrees, if the grape-juice changed, it would not become wine, but vinegar,—a weak kind of which was a drink of the Roman soldier, such as Christ received on the cross,—and in a cold building it would remain unchanged. (2) At a favorable temperature, common expressed grape-juice will not always ferment at once. Dr. Norman Kerr, in his "Unfermented Wine a Fact," pp. 8, 9, says: "Grape-juice, freely exposed to the air of my dining room, mean of sixty degrees Fahrenheit, in March, 1878, did not ferment for four and a half days." And again, "In my house I had at first considerable difficulty in getting grape-juice to ferment at all, there being no *Torulae* about; but after an importation of foreign yeast to hasten fermentation, we lived in so 'infected an

atmosphere' (Tyndal, Lecture at Royal Institution), that the difficulty was to keep every organized substance from fermenting. It was nearly five days before the first supply of freshly expressed must fermented, but now in three days active fermentation sets in." The state of the atmosphere therefore as to the presence or absence of something to excite fermentation, affects the time at which grape-juice will ferment. But (3) fresh juice can be preserved so as not to ferment at all. Dr. Samson, p. 29, has called attention to the fact that in the structure of the grape "the watery sweet juice, stored between the skin and the central seed envelope, is chiefly sugar dissolved in water; while the gluten is gathered in the pulp that lines the skin and in the seed envelope at the centre of the grape." Now, if we can get this sugar and water without any pulp, it can easily be kept without fermentation. In Dr. Smith's "Concise Dictionary of the Bible" (Little, Brown & Co., 1865), article "Wine," it is said: "A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos* or 'sweet-wine' noticed in Acts ii, 13." And after treating of the treading out of the wine, it is said, "As to the subsequent treatment of the wine, we have little information. Sometimes it was preserved in its unfermented state and drunk as must." As to the various methods of preserving sweet wine for drinking in ancient times, they are fully described in "The Temperance Bible Commentary" (Lees and Burns), "Oinos" (Field), "Scripture Testimony against Intoxicating Wine" (Ritchie), "Bible Wines" (Patton), "The Foundation of Death" (Gustafson), and in other works readily accessible, and need not be repeated. It was scientifically possible for the wine to have remained unfermented in the Tabernacle the entire week. The present writer has drunk unfermented wine made in Australia and brought to Foochow, as well as such imported from the United States, and it is made in Great Britain and on the continent of Europe, and can be made and preserved indefinitely wherever the grape is found. (4) But possibly the Hebrews may have used boiled-wine in the Holy Place. In the "Temperance Bible Commentary," Prel. Dis., p. 26, it is said: "The Mishna (Terumoth, xi) shows that anciently wine so preserved was used in the offerings. 'Wine (*gayin*) of the heave-offering must not be boiled, because it lessens it.' Bartenora in a note says, 'For people drink less of it,' which is true since boiling renders it richer and more cloying. The Mishna adds, Rabbi Yehuda permits it, because it improves it.' Such a wine Wisdom prepares, and on the day of her feast, is aptly represented as mingling with water for her guest." It may not be amiss to say by way of illustrating the idea of using preserved

sweet wine when it was to stand for several days, that the Chinese vegetarians at Foochow who use tea for their drink-offering to their idols, when the tea is to stand for a considerable time, sometimes put dry tea leaves in the cups to be drawn for drinking at the close of the period, as the drawn tea from standing so long would not be fit to drink. The alcoholic drink-offerings of the other heathen also deteriorate by standing, and had the drink-offering to Jehovah, placed on the table of the shew-bread been of alcoholic wine, it would have deteriorated also. But grape-syrup, after standing for seven days, could be mingled with water and be a pleasant and useful drink for the priests. In the American Board Mission at Foochow, for over twenty years, we have made grape-syrup and used it for communion wine by simply adding water on the morning of its use, and we have had no trouble from its fermenting. In view of all that has now been said, therefore, there is no need for serious apprehension, lest the wine standing on the table of shew-bread should have become alcoholic and hence injurious for the priests to drink. And it may be added that the idea of an alcoholic mixture standing on the table as the symbolic drink of Jehovah, the King of Israel, is quite repugnant to our sense of fitness, as well as the thought of having such a mixture prescribed for use as a beverage by His officiating priests.

#### THE OLD TESTAMENT WINES OF TWO NATURES.

It will confirm the view now taken of the character of the wine of the drink-offering, to show that a consistent interpretation of the Hebrew Scriptures proves that the Old Testament wines included both the unfermented and the fermented. This can be done by simply referring to the usage of the two terms *yayin* and *shakar* which stood for the materials of the drink-offerings which have now been considered. Each of these terms stood for both unfermented and fermented drinks. Take first the case of their use for the drink-offerings already considered. That the *yayin* of Exodus xxix, 40, and the *shakar* of Numbers xxviii, 7, were different in nature from the *yayin* and *shakar* of Leviticus x, 9, appears to be incontestible. On the one hand, they stood for the wines poured on Jehovah's altar and which were given to the officiating priests to drink at the Tabernacle, and on the other for drinks which the same priests were forbidden in the most absolute manner from ever using within the Sacred Precinct. Consistent Biblical interpretation alone, therefore, compels us to conclude that the wines referred to in the different places could not have been the same in kind and nature. The opposite view involves a manifest

incompatibility. The use of the same thing could not have been both commanded and forbidden.

Compare again the *yayin* and *shakar* of Dent. xiv, 26 with the *yayin* and *shakar* of Prov. xx, 1. In the latter place we are told that "*yayin* is a mocker and *shakar* is raging," or as in the Revised Version, "*shakar* is a brawler." It is agreed by all that the drinks referred to in this passage were fermented, and hence intoxicating. But how about those in the former passage? Did the inspired law-giver promise the Israelites that, in their future residence in Canaan, those distant from the Tabernacle, on the occurrence of their annual religious festivals, could turn their intoxicating wines into money for the sake of convenience, and on their arrival at their religious capital could buy all the intoxicating wines of various kinds that they should wish to drink? This is simply incredible. It seems very evident therefore that the wines and drinks to which Moses referred, and the traffic in which and the use of which he sanctioned, could not have been the same in nature as those which the writer in Proverbs pronounced to be so evil, and the use of which he warned all people to avoid.

Take, also, the mixed *yayin* of Prov. ix, 2, 5, and of Solomon's Song viii, 2, as compared with the mixed *yayin* of Psalms lxxv, 8 and Prov. xxiii, 30. Can we suppose that the wine which Wisdom had mingled, and the "spiced wine" or "sweet wine" of the Bride, were of the same nature as the mixed wine in Jehovah's "cup of malediction" in the Psalm, or the "fermented *yayin* made stronger by drugs" referred to in the passage in Proverbs?

And finally, turn to the *yayin* in Isa. lv, 1, and contrast it with the *yayin* of Prov. xxiii, 31, 32. In Isaiah *yayin* is the emblem of saving grace, of which all are urged to "come and buy and partake without money and without price." It refers to present and eternal blessing and to only blessing. What devout and intelligent interpreter of God's Word can believe that the figurative use of *yayin* in this place refers to the same intoxicating drink mentioned in Proverbs, on which we are warned not to look, and which we are told at the last will "bite like a serpent and sting like an adder?"

It is manifest, therefore, that the Old Testament Scriptures refer to wines which were the unfermented juices of grapes and of other fruits, which were sweet, nourishing and healthful drinks, as well as to those which were fermented and hence intoxicating and harmful in their use as beverages. And the wines of the drink-offerings manifestly must have been of the former class.

*Collectanea.*

"THE DEEPENING OF SPIRITUAL LIFE."—A correspondent wishes us to print this extract from a sermon by Rev. Thomas Dunlap Marther, on the text, "That I may know Him and the power of His resurrection :"—

"Even to-day how prone are we to confine our intellectual view of Christ within the narrowest limits. We speak of Him as ours in a sectarian sense, as if we or our small party had a monopoly of Him. We don't know Him; we do not know that we don't know Him. We forget He is the Light and Life of men, and for that reason the Life and Light, too, of all religions. Not that one religion is as good as another, or that one man is as good as another, but that Christ is at the bottom of every religion as a certain measure of truth-inspiration, or it would not be a religion at all; just as Christ is a certain measure of life-inspiration to every human being, or he would not be human at all.

"I should judge, therefore, we stand on the most reasonable ground when we hold that our Christian faith is dearer to us than any other, for the reason simply that it has more of Christ in it than any other; and where, in the relations of our Christianity to other faiths, we recognise more of kinship than of antagonism, we are not demeaning our own faith, but rather exalting it to its birthright of imperial greatness and sway over an universal empire of truth, where before in our charity we make it ruler of a province only."

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THE BOND OF PRIESTCRAFT.—That the priesthood is a great burden for the people, may be inferred from the estimate that there are twenty thousand priests in the city of Bangkok alone. In one province (Petchaburee), there are one hundred and eight temples and two thousand one hundred and eighty Buddhist priests. No Siamese woman cares to marry a man who has not been in the priesthood, for such a man is called a "Kon Dip," that is, an unripe man. Every Siamese mother is ambitious to have her sons enter the priesthood. And every male adult is expected at some time in his life to enter the priesthood. The great majority remain but a short time, whilst a few adhere for life. Buddha's example and requirement was for life.

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SENTIMENTALISM AND MORAL COURAGE.—Buddhism commends itself still further to certain persons in the West, who are of a sentimental turn, by the air of gentle humanity which it assumes. It professes a tender regard for every living thing, down even to the



worm which crawls on the ground. "Save life" is its maxim. In the courts of its monasteries aged fowls are seen gravely stalking about, which have been dedicated that they may die a natural death. The idle monks look down on limpid ponds, in which swim fish that must never be caught. Outside the enclosure boys offer for sale birds and snakes, that the purchaser may obtain merit by restoring them to liberty. And this regard for animal comfort is attractive to those in our own land who seek their happiness in the soothing pleasures of sense rather than in the stern conflict for truth and righteousness, and in an elevated fellowship with God our King. Both with the Buddhist and the American Theosophist the effect on the moral nature must be the same. We have seen a Chinaman bewail his sin in having unintentionally caused the death of a mouse; and we have seen the same man steal and lie, and yield himself a victim to opium. We have had no opportunity of making the acquaintance of a Theosophist in the United States, but we would say, on general principles, that if we wanted a man for some action demanding moral courage and firm principle, we would not select him.—*The Missionary*.

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### *Principles of Education.*

BY REV. W. P. BENTLEY.

IN this discussion we assume the value of education as an accessory to direct evangelizing in the conversion of China. If, then, education holds second place only to preaching in mission work as an agency for uprooting error and the establishment of equity, peace and righteousness, let us consider well the principles upon which it is conducted. The historical development of the educational idea cannot be here exhaustively considered, but is full of instruction. Such a study shows how, since the revival of letters in Europe, this idea has been expanding until it is now one of the leading elements in modern progress. And also that not only in Europe, England and America has it taken deep root and produced systems of great effectiveness, but also that China has had for centuries a characteristic system of education.

We cannot be too thankful for the fortunate advantages afforded us in the fact that China cherishes learning as she understands the term. She cannot, therefore, consistently oppose the efforts of those who seek to establish or promote education as such.

Looking at the problem as nearly as may be from a Chinese standing point, we have ventured to suggest a few general principles to be followed in educational work by missionaries in China. First : *Education must be based upon scientific principles*, that is, in our practice we must constantly keep in mind the three-fold nature of education,—(1) acquisition of knowledge ; (2) training of faculties ; and (3) discipline of powers.

The first item scarcely needs emphasis. The acquisition of knowledge is the department of education universally acknowledged and acted upon. And to many it is the sum total of education. This is a natural error in a materialistic and inventive age. But bare knowledge is not power. At least, it is not necessarily power for good. A man who only *knows*, may be, like a cyclopedia, good for reference. But he has no individuality, no originality, no power. He must also think. His faculties must be trained, and that symmetrically. The Chinese system is itself one of the best examples of the neglect of symmetrical training, in that it trains the memory at the expense of the other faculties. Memory is retrospective. Exclusively cultivated, it comes to reverence the objects of its especial attention. The past is everything. The Golden Age is behind, and consequently unattainable. Thus having reversed the order here (as they have done in numerous less important matters), the people have deprived themselves of the great stimulus of a future ideal. They must be taught the necessity of duly cultivating the reflective, reasoning, analytical and synthetic powers of the mind. After knowledge and thought comes action. To secure effective action we must discipline the powers. A person may know the facts relating to a given case, and even have thought out a line of conduct, but he is not a power until these issue in action. Hence the necessity of disciplining the will and cultivating the best impulses. The product of such a process will be prompted by the highest motives, versed in facts, trained to think carefully and logically, and controlled by a will brought into subjection to the highest truth.

The Chinese will likely be found the equals of Western peoples in the acquisition of knowledge, and their inferiors in analytical, logical and synthetic powers. While in the matters of conscience, will and motive there is so great a need of renovation and uplifting that it can only be supplied by a purer and diviner religion than they have yet known.

This brings us to our next principle. Second : *The education should be Christian*. This principle, because of its ready acceptance among missionaries, needs less emphasis here than in the home lands.

It is improbable that missionaries will ever continue a system of education that is not, at least nominally, Christian. Yet there is more or less danger of being led aside by the strong demand for secular learning and the apathy or hostility shown toward Christian truth. But a mission school should be not only nominally, but positively and aggressively, Christian. Over every school portal should be inscribed, "Pro Christo et Ecclesia,"—for Christ and the Church. All the patronage forfeited by this course (if any), would be a smaller loss than the damage inflicted by pursuing a different policy. This should be, first, because the establishment of Christianity is the first concern of missionary enterprise. And, secondly, it is demanded by the rivalry generated by our efforts at education among the Chinese themselves. Already high officials have urged the establishment of free schools and the enforcement of compulsory attendance. These schools are intended to be conservators of Confucianism and the ancient *régime*, and are avowedly recommended as an offset to the schools operated by missionaries. It is worthy of note that in this recommendation is a recognition of the two most advanced principles of Western educational systems,—a free school system and compulsory attendance.

What the Chinese need is religious freedom. This is a product of thought. The affinity of the two principles of "intellectual activity" and "religious reform," is worthy of attention in this connection. Luther said these two thoughts were always associated in his mind. And so the missionary, to the extent that he stimulates and directs thought aright, may consider himself as a humble successor of the great reformer in the work of opposing a cruel and deadening system and the restoration of man to his inalienable rights as a child of God, to think and act upon his own responsibility. On the other hand, to convert a man is to awaken thought. Thus do "intellectual activity" and "religious reform" appear as correlative thoughts.

A parallel historical instance is found in the middle of the sixteenth century, when the zeal of Protestantism so stirred the activity of the Jesuits, that the latter quite overran Germany.

So the awakened opposition of Confucianism and Buddhism, will necessitate the increased activity and aggressiveness of Christianity, and in no other field more surely than in the educational.

Third. *We should educate them as Chinese.* It is to be deplored that in many instances the processes undergone by Chinese pupils at the hands of foreigners has a tendency to denationalize them. A true process should avoid this result and leave them even more intensely Chinese than before. Just as an Englishman is all

the more intensely an Englishman, or an American all the more a confirmed American, from his knowledge of other lands and peoples, of history and science.

The English or German type of man is no more well defined than the Chinese. In fact the Chinese is one of the most pronounced and persistent of types. This fixed type will not be readily transformed. And when we consider the solidarity of the race and its prodigious mass, we cannot fail to believe that China will develop a thorough-going Chinese type of Christianity and a characteristic system of education for the future. We may as well accept this now. Our work here is a spiritual, moral and intellectual work. The product of our processes should be enlightened, elevated, purified, *Chinamen*; not a forced and unnatural cross—a hybrid—disowned by both parents and incapable of transmitting the type.

If patriotism is a true and healthy sentiment for Englishmen and Americans, why not for the Chinese? And as their government becomes more just, and the people more enlightened, this sentiment must grow and should be nurtured.

This enthusiasm for native land is not born of the belief that our own country is perfect, or even more perfect than others in many respects; but that it has excelled in many essential qualities of a true government, or that it will excel by virtue of innate qualities, or else simply because it is our own country. On all these grounds China may lay claim to the love and service of her people.

Upon these grounds the pupil should be taught that his efforts for humanity and righteousness are to be put forth among Chinese, his countrymen, and in what to him should be the nation of nations. And this not because of her silly and vain pretensions to superior wisdom and knowledge; but, as opposed to these false claims and based upon the real virtues and capacities of the race. All our efforts should be subordinated to the chief end of propagating that universal truth which knows no national boundaries or race limits; to impress this truth upon the minds of the rising generation, to fill them with an intense zeal for the conservation and extension of this truth, and to have faith in their countrymen that they will yet receive it and be emancipated by it.

Fourth. *Our methods should be adapted to the environment and the end in view.* It is difficult, perhaps, for us to believe that we must seriously modify our systems of education when introducing them here. Possibly this may not be necessary, but this has not yet been fully demonstrated. The point to remember is that we should seek not to unconditionally impose our complete methods, but, in view of all the needs and conditions, to so modify them as to meet the new circumstances and advance the true interests of the

people; to subordinate methods to results, to exercise great caution lest our methods disqualify our pupils for the very work we most intensely desire them to do.

In the application of such principles as the above, there is more or less difficulty. But in day-schools, for instance, our aim is not to donate a certain sum of money to the Chinese public, but to utilize these schools to impart certain instruction.

We cannot adopt the native school-room routine. We must insist upon an early introduction of geography, arithmetic and history to enlarge the mental horizon of those who are to receive nobler and broader truths than their fathers. Christian text-books are a *sine qua non*, and a heathen teacher is only to be tolerated until a Christian can be secured for this important post.

In boarding and the higher schools, that system is certainly not a success which simply turns out dependents. It would be better for a pupil to leave school in the course to become an honest shoemaker, artisan or farmer, than to complete a course only to become a retainer for foreign employment, or rendered miserable by being compelled to do work which he now fancies beneath him. These pupils will be in advance of public opinion, and will have to make their way against more or less opposition. They may be in advance of the demand for their special knowledge and will need patience. Studies and methods, then, should be adapted to the problems which the students will meet in active life, at the same time giving them a stimulus in new directions as the way opens up.

In girls' schools the purpose certainly is not to produce cultivated and sensitive young ladies by a system of hot house culture, without the knowledge or skill for self-support, and especially if they are to be returned to their former condition of comparative neglect, their future sufferings only multiplied by their quickened sensibilities. Whatever, then, may be our view of female education at home, it seems that the work of the ordinary girls's school in China should be very practical. Not that they should be mere industrial schools. The pupils should certainly be well grounded in elementary studies and the Scriptures. Music and the sister arts are very desirable, especially when individuals manifest any especial aptitude. But in the sphere where most of them are to revolve, skill in embroidery, spinning and sewing will reflect greater lustre and serve a nobler purpose than mere æsthetic accomplishments. An interest in all that is artistic and elevating should be encouraged. But they should not be so nurtured upon them that their happiness will depend upon their possession.

At the present stage of our work, and for a nation who for hundreds of years excelled us in handiwork, it may be questioned

whether the industrial school, especially for boys, has as yet received its due consideration at the hands of missionaries.

With the above principles before us, and God's favor upon us, we may venture to predict for our schools untold usefulness, and increasing power in the enlightenment and redemption of a people who shall rejoice in power of a divine wisdom which shall have superseded that worldly wisdom by which they knew not God.

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*"New China and Old."*

*Personal Recollections of Thirty Years.*

BY ARCHDEACON MOULE.

(Communicated.)

THIS book might well have received an early notice in the pages of THE RECORDER, for it treats of subjects which cannot fail to interest the many readers of that Journal. It has been noticed with favour by a very large number of English and American reviewers, both in the West and East; and in lieu now of an original notice we offer a few extracts, selected from the 'Spectator,' the 'London and China Express' and from the columns of the 'N.-C. Daily-News.' The work has been well described as pervaded and animated throughout by a spirit of justice towards the Chinese, and by a reasonableness and humanity, combined with charming pictures of Chinese life and scenery, and with devotion to the great and noble work of Christian missions.

It speaks perhaps well for the breadth and variety of treatment adopted by the writer, that to one reviewer in the 'N.-C. Daily News,' "the whole is made subservient to the missionary question, which was the author's great concern in writing the book," and to another it is plain "that the book was not written exclusively to give missionary information, but to describe Chinese life and thought and customs, as they appeared to one who had thoughtfully studied the subject and had experienced all of which he had written; in fact to interest the general reader." The last critic admits, however, that "it was well-nigh impossible for the author to divest himself of his character and office when writing about things Chinese," whilst the first critic admits that "in the chapter on Buddhism and Taoism, as affecting the life of the people, there is much to interest the student and general reader, as giving an insight into the working of the two systems in the

various relations of life." The same venerable writer strongly recommends the chapter on 'Superstitions' as affording a trustworthy and satisfactory view of the complicated subject; and he considers the book an addition to the stock of missionary literature, which will take a foremost place in the list. The first critic gives an analysis of a few of ten chapters in the book, with a view to show how far the writer has succeeded in interesting the general reader. The headings of the chapters are as follow: The Chinese Empire, with the Causes of its Cohesion; An Inland City, Hangchow; An Open Port, Shanghai; Country Life; The House of a Mandarin; Buddhism and Taoism as they affect Chinese Life; Ancestral Worship; Superstitions; Language and Literature; and Christian Missions in China. The whole is contained in a handsome volume of 310 pp., illustrated by thirty-one illustrations from photographs of Chinese drawings reproduced in Vienna in a singularly clear and soft manner. The chapter on Shanghai, so says the 'N.-C. Daily New's' reviewer, "is worth more than a mere cursory perusal." "How many of the foreign residents," he asks, "know anything of the country life of the natives; of the peculiarities of the Chinese marriage-ceremonial; of the etiquette expected at a Chinese dinner; of the influence of the local authorities; of the nature and rotation of the crops; of the birds and flowers of the neighbourhood? All these and a hundred kindred subjects, find full and pleasant treatment at the hands of the Archdeacon."

And of the chapter on the language and literature of China, he says that though there may be nothing new for the missionary reader, yet for the lay seeker after instruction and information a capital general idea of the vast subject may be found in a nutshell. So far critics on the spot. And to illustrate the impressions which this book has produced on readers in the West, we quote a few paragraphs from the 'Spectator' and the 'Literature and Science' columns of the 'L. and C. Express.' "It would be no great praise," writes the 'Spectator,' "to say that this book is one of the best ever published on China. It is better to say simply that its few hundred pages afford a most accurate life-like and sympathetic portraiture of the kind of human being who lies under the skin of a Chinaman. The truth is the Chinaman at bottom is very much as other men, and the forces that act upon men, are just as readily obeyed on the plains watered by the Hoang-ho and the Yang-tze as elsewhere. The important thing is to know what these forces are, and this is just what Archdeacon Moule tells us, after a lucid and earnest manner of his own, judging the Chinese fairly and explaining their defects without overlauding their



virtues. The book, which is well-illustrated, is full of living pictures of Chinese life. Archdeacon Moule knows the people thoroughly, and presents them to us in all moods and under all conditions. The chapter devoted to presenting the methods and results of missionary labour in China, is extremely instructive and interesting."

The reviewer in the 'London and China Express,' thinks "that such a book of personal recollections and observations, independently of its literary merits, cannot fail to be of special interest and value." "The whole of the chapter descriptive of an interior city is," so the reviewer thinks, "very entertaining and instructive; and of Shanghai a very complete and readable account is given. The Archdeacon writes with singular freedom from bias, and although in the course of his book he touches on many controversial topics, he treats them in a broad and fair spirit. The book contains many anecdotes and sketches of Chinese life and character; and altogether conveys in a popular manner a very fair idea of contemporary China."

Perhaps *the* controversial topic treated in these pages which will excite most attention, and possibly animadversion, is the Archdeacon's treatise on ancestral worship. Even the 'Spectator' thinks the writer "a little over sanguine, in the hope that the rite may possibly be cleansed in time from the superstitious practices with which it is at present associated."

It may be well to explain here, and in conclusion, that the writer's opinions on this subject appear to be briefly as follow: (1) That ancestral worship, as at present observed is, for the most part, gravely permeated by superstition, if not by idolatry, and that it forms an impossible rite for a Christian to practice; (2) That modern observances are largely of modern accretion; and that if no original of observance, quite free from such taint, can be found in history, yet that traces of a pure original in thought can be detected in Chinese canonical literature; and (3) That it *may* be possible, and if so surely it will be highly desirable, to graft some solemn and worthy Christian observance on to this primitive stock, rescued and cleansed from the mist and mud of ages.

The book which we have been noticing thus in the words of others, is published by Messrs. Seeley & Co., Limited, London, and it is procurable from all the leading foreign book-sellers in China and Japan.

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### *Practical Christianity.*

**WHEN** we think of what was foretold of the triumphs of Christ's Kingdom, and of what Christianity has done for the world in the past, and when we see how little it has as yet done for China compared with what it has accomplished in other lands in even a shorter time, we cannot help asking if the comparatively slow progress in China is not partly to be accounted for by the fact that we have magnified the teaching of dogmas to be believed and too much kept in the back ground the *practical* side of Christianity.

We would not undervalue the importance of correct doctrine, but we should remember that correct doctrine is only a means to a practical end, viz., the salvation of the world from sin and suffering of all sorts, whether in the individual, the society or the nation. And surely there is grand scope for shewing this practical side of Christianity in China.

Let us look at what, according to Scripture, Christianity is meant to effect in the world. Most are agreed that the 72nd Psalm is descriptive of Messianic times. What do we find there given as the chief features of these times? Righteousness, judgment, peace, deliverance to the poor and needy, the power of the oppressor broken; the righteous flourishing, *abundance* of peace; people in the wilderness submitting, kings bringing their gifts, all nations serving Christ and calling Him blessed.

Let us look at the Prophet's idea of the purpose for which the servant of Jehovah is anointed by the Divine Spirit:—"To preach good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives; to release the prisoners; to comfort all that mourn and give them joy." Let us look at the practical side of religion as presented in other parts of Scripture. Does not one Prophet sum up all that God requires of us in these words: "To do justly, to love mercy and to walk humbly with our God?" How does another Prophet describe the true fast, or the *acceptable* way of serving God? To loose the bands of wickedness, to undo the heavy burdens, let the oppressed go free and break every yoke; to feed the hungry, house the houseless, clothe the naked, satisfy the hungry and afflicted souls; and adds the promise that as soon as these things are done, light and guidance, health, satisfaction and prosperity will surely follow. And what according to an Apostle is pure religion and undefiled

before God our Father? "To visit the fatherless and widows in their affliction and to keep unspotted from the world."

What does another Apostle say is the greatest gift? Is it not the love that seeketh not her own and can never be satisfied till all are living as God's children should live? And who does our Lord describe as those who build on a rock? Is it not those who hear His sayings and *do* them? And who does He say are His brother and sister and mother? Is it not those who *do* the will of the Father in Heaven? And what does our Lord say are the grounds of justification and condemnation in the great day? Is not the great division to be those on the one hand who have loved and helped their fellow-men and on the other those who have *not* done so?

Is not all the above *intensely* practical, and should not all true faith bear just such fruits in ourselves and in the native Christians? Does not an Apostle say that a faith that does not bear such fruit is *dead*? Thank God, wherever the true faith has spread, it *has* produced good fruit.

Think of some of the practical good Christianity has accomplished in former times. As Moses at the beginning of the Israelitish Theocracy delivered a nation of slaves, so early Christianity proclaimed the slaves who turned to God to be Christ's free-men, brethren beloved (Phil. ver. 16); hence the rapidity with which Christianity spread among that class then composing a very large proportion of the population of the Roman Empire. We know how Christianity eventually freed these slaves. Christian missionaries in mediæval times, finding the nations of Northern Europe very poor, taught them agriculture so as to supply them with food and clothing; finding them ignorant, put them in possession of all that was valuable in the region of knowledge in their day. The Reformation afterwards gave political freedom to these same nations, and, because of this, reformed teachers had the support of all the sovereigns of Northern Europe.

In modern times the missionary has given the arts of civilization to the islands of the sea, and is now educating and giving industries and commerce to Central Africa. The modern education of India and Japan, too, was started by missionaries.

Though we do not find China sunk in the social scale as the South Sea Islands and Madagascar were and as the most of Africa now is, nor slavery prevalent in China as in ancient Egypt and the early Roman Empire, still is there not very much needless poverty, oppression and suffering that Christianity ought very quickly to remove? And do not the extreme poverty and the death of millions through preventable floods and famines mainly arise from the great

ignorance of the people and their rulers? Should not the missionaries teach them how to avert these periodic calamities, and how to develop the resources of their own country so that the wretched poverty that we see all around may be done away with, and how oppression may be removed?

As missionaries in mediæval times saw it to be their duty not only to teach the *doctrines* of Christianity but also to teach agriculture and arts,—in short all the best knowledge of *their* time, for even the statesmen of those days were taught by the missionaries,—should not we who have inherited the blessings they brought to us teach the best *we* know in all branches to China now, not only that its millions of suffering poor who are literally perishing for lack of knowledge may be relieved, but that its other classes and even its rulers may be raised to the great possibilities of their race and country? Both high and low would then acknowledge that we indeed were bearers of glad tidings of great joy, and the prophecies of ancient Scripture—which the best modern expositors agree should be interpreted literally—would soon be fulfilled in China.

We pity the Thibetans ruled by Lamas who give themselves so exclusively to prayer that they neglect what is indispensable to the progress of their people. We think it right that the Italians should depose the Pope from his political power because of his neglect of the material good of the people. If we are to believe the Scriptures, the Kingdom of Heaven is to surpass all other kingdoms in its attention to the prosperity of its subjects in all departments. Missionaries as the chief ministers in that Kingdom, especially as representatives of the Head of the Kingdom “who went about doing good,” and who issued a distinct programme for the good of the race, should surely examine whether they are carrying out that programme or not; if they do not adhere to the Master’s programme, may they not be rightly charged with being preachers of the Gospel of the Kingdom only in name?

It is matter for thankfulness that already much has been done in educational, philanthropic, literary and medical lines; but has the time not come when missionaries should have a far more distinct and more complete programme for the removal of the *causes* of the suffering of the Chinese?

A LADY MISSIONARY.

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*Pentateuchal Criticism.*

BY REV. EDWARD S. LITTLE, M. E. M.

OF late years we have heard a great deal about the Pentateuch, and have been constantly assured that its origin has been made clear. Most devout believers in the old book have had no difficulties on the score of the authorship, and have been satisfied that they are as they profess to be from the hands of Moses; but there has been such an outcry as to the absurdity of such a belief in these modern progressive times that it would be interesting to know just who did write the books, and we look to those who have tried to put Moses out of the authorship to put us right. It would be highly ridiculous to watch the result and enjoy the confusion worse confounded into which the theorists land themselves, were the subject not such an important one. I have no thought of discussing any of the theories. I am satisfied to abide by the old landmarks until these leaders of thought can give us some other and well proven guide. My wish is to give a partial list of the theories which are given to us in the place of our old belief. And when the ordinary Christian has, according to the supposed discoveries of rationalists and others, declined to believe in Moses as the author of the five books that bear his name, what theory shall he adopt? Shall he put in eight or more different writers at various times? Delightful indefiniteness! Or shall he adopt the idea that the books are largely myth and the rest fraud? Surely to abandon the old belief in the authorship of Moses, is to tear down the house built on the rock and erect another on the sands. Brilliant men who have got away from the ancient moorings, drift about like dismantled ships and are in danger of becoming total wrecks. More than one scholar has advanced one theory in the early part of his life, and after the lapse of years has divorced that and taken unto himself another. Here are thirty-seven theories amongst others which I have got together from Miley's work: which are we to accept as the correct one? Another score of years will doubtless be a long enough time to cause the death of all these and bring into existence half a hundred more.

1.—The Pentateuch was written by Ezra or SOME OTHER inspired man.

2.—A collection of documents edited by SOMEBODY after the exile.

3.—Miscellaneous documents, some older, some later, than Moses, compiled by the exiled priest sent by the Assyrian priest to instruct the Samaritan colonists.

4.—Ten or twelve documents arranged in separate columns by Moses and afterwards copied into one continuous narrative.

5.—Portions of the books, such as the Decalogue, the List of Encampments &c., by Moses, Laws in the time of Daniel; but the whole book, as we have it, compiled at some later time by **SOMEBODY**.

6.—A loose compilation of heterogeneous fragments, written in Solomon's reign.

7.—Pentateuch and Joshua, by the same author.

8.—Brought to their present form under the supervision of Jeremiah.

9.—Writing not known among the Israelites till the time of the Judges, and not in use in the compilation of books till Samuel's time. Moses therefore not the author.

10.—Deuteronomy the oldest portion of the Pentateuch, and written at the time of Josiah.

11.—Brought to the present shape between Saul and Solomon's reigns.

12.—By the College of Elders after Ezra's time.

13.—The product of the combined labors of Hilkiah, Shaphan and Achbor.

14.—Narratives written independently and afterwards put together by different collectors.

15.—Leviticus by different hand from that of Exodus, Numbers a supplement, and Deuteronomy written in the time of Josiah.

16.—Pentateuch and Joshua subject to a three-fold redaction,—Elohists, Jehovists, Deuteronomists. The earliest after the times of the kings and the latest in the time of Josiah.

17.—Accounts of the Creation, Flood, Lives of Abraham, Jacob, Joseph, Moses and Joshua, by a first writer in the time of Saul.

18.—The Jehovist used the above as a basis and wrote in the time of David.

19.—Final redaction by the author in the time of Manasseh.

20.—No part of the Pentateuch by Moses, but by Samuel or one of his scholars.

21.—The Elohist wrote in the time of Saul, the Jehovist in the time of Solomon.

22.—Pentateuch and Joshua by eight different writers.

23.—Deuteronomy written in Egypt in the latter part of Manasseh's reign.

24.—Elohistic document, written in the reign of Solomon, the Jehovistic in the time of Hezekiah.

25.—Three writers,—Pre-Elohist, Elohist and Jehovist.

26.—Four writers,—Elohist, Second Elohist, Jehovist, Redactor.

27.—Deuteronomy is a literary fiction.

28.—Five writers.

29.—Four writers—Elohist, Jehovist, Redactor, Deuteronomist; the first written by a priest in Jerusalem in the time of David or Solomon, the last in the days of Josiah.

30.—Four writers—Annalist in David's reign, Theocratic Narrator soon after the division of the kingdom, Prophetic Narrator, Final Redactor.

31.—Exodus xix-xxiv the kernel of the Pentateuch; the whole compiled by Eleazer or SOME other.

32.—Joshua added Deuteronomy.

33.—Ancient Elohist work supplemented by three great revisions, the first in the time of earlier kings, second by the Deuteronomist, third during or after the Babylonian exile.

34.—Pentateuch a development from polytheism, and the stories of the patriarchs myths.

35.—Three writers—Jehovistic, Deuteronomist, author of the Priest-Codex. Ezra worked all this over and compiled the Pentateuch.

36.—Four stages—1st in time of Jehoshaphat, 2nd Jehovist, 3rd Deuteronomist in the time of Josiah, 4th Levitical legislation after the exile.

37.—Ezekiel first sketched the Levitical Legislation.

How great is this mass of confusion and folly! This kind of research makes the testimony of the Holy Scriptures to be of no effect, and not only so but makes out Hilkiah to have deliberately lied when he said, "I have FOUND the book of the law in the house of the Lord," and our Lord Christ not to have known what He was talking about when he referred to Moses and his testimony concerning Himself. As for me, I prefer to see Moses as the author of the Pentateuch, since the attempt to displace him is altogether too weak, and the efforts to find another author have resulted in such utter folly and such a superabundance of theories, most of which live but a short while and then have to make way for some other, that it is most unsafe to trust them. The whole argument at the present stage seems to be this,—Moses was not the author but SOMEBODY was.

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## *The Betrothal and Marriage Customs of China (Foochow.)\**

BY MISS ELLA J. NEWTON, A. B. C. F. M.

*a. To what extent can the Christian Church sanction them as they exist at present?*

*b. How may we best bring about a change, where such change is necessary?*

**M**ARRIAGE ceremonies occupy such an important place in the social life of all nations, that in any heathen land much that is idolatrous and contrary to the spirit of Christianity is necessarily connected with them. And, while it is true that, if the principles of the religion of Christ are faithfully taught, those in whose lives they take root will gradually see for themselves their practical application to all forms of evil, yet the fact remains that the force of habit is so strong that unless these things are pointed out to converts from heathenism, their consciences are slow in awakening to any true sense of their sinfulness.

Let us note a few points in which the evil of existing customs is manifest. First, no opportunity is afforded for mutual acquaintance between those who are to become partners for life. Matters are arranged by the parents or relatives of the young people by means of a go-between, who is paid for his services and often practices gross deception in regard to the circumstances and qualifications of the parties. Laban was no more shrewd in his scheming than some of these same go-betweens, and when the groom lifts the heavy veil and sees for the first time the face of his bride, his disappointment and sorrow may be as great as Jacob's were.

Another wrong to be mentioned is that fortune-tellers are employed who decide the question of appropriateness, not from any personal knowledge of the parties, but by comparing the records of each and ascertaining the relative position on the horoscope of the animals supposed to control the years in which each was born.

Again, it is customary to pay large sums of betrothal money, often far beyond the circumstances of the husband's family, and perhaps leaving them in debt for years. This money is not simply used for providing a suitable outfit for the bride, but also for feasting a large number of relatives and friends who look forward to this opportunity to receive a return for similar favors in the past, and such feasts are often the occasion for drunken brawls and indecent conduct, as well as unwarrantable gluttony.

Still again, the betrothal is often arranged in early childhood, and no matter how the circumstances may change, at least so far as

\* Paper read before the Foochow Missionary Union, May 19th, 1892.

the girl is concerned, there seems to be no way of breaking the engagement. She is the property of the husband's family just as much as their cows or pigs, and is expected to have no will of her own in the matter. The young man may, for what he considers sufficient reasons, refuse to marry the girl, but no matter how low and miserable he may have become, she is expected simply to accept the decree of fate and bear to the end whatever sorrow or abuse it may involve. The man may sell or divorce his wife if he chooses; the woman her husband, never. It is considered perfectly proper for him to marry again after his wife dies, and even before, he may take as many additional wives as his purse will allow, thus inevitably filling his house with contention and unhappiness; but a widow who marries again is looked upon as wanting in respect for her first husband, and so disgracing his relatives. Even if a betrothed man dies before marriage, the dutiful wife will insist on mourning for him and living unmarried in his family till her death, when an honorary tablet is erected to her memory by permission of the Emperor. Sometimes, instead, she publicly takes her own life, and formerly such suicides were considered as bringing great honor upon the family. If, however, the widow should be so lacking in proper respect as to desire to marry again, a husband is found for her, but the money paid is received by the family, whose property she is.

In regard to the ceremonies of the marriage itself, one witnessing them cannot fail to observe how full of idolatry and superstition they are from beginning to end. A lucky day must be selected by the fortune-tellers. No member of her own family can accompany the bride to her new home. The mother-in-law may not see her for some time after her arrival, till she is brought into the reception room to formally acknowledge allegiance to her husband's house. If, by chance, they should meet before, it is supposed that they will not live happily together. The bride and groom, in the presence of the assembled guests, are required to worship Heaven and Earth, the kitchen god, the ancestral tablets of the household and the living relatives older than themselves, while the superstitions which underlie many of the minor ceremonies considered so important, are too numerous and too foolish to be repeated.

The question proposed at the beginning, *i.e.*, "To what extent can the Christian Church sanction these betrothal and marriage customs as they exist at present?" seems to answer itself, for superstition and idolatry are totally inconsistent with the spirit of Christianity, and any man or woman who is bound by them, can hardly be called free in Christ Jesus. The second question, *i.e.*, "How may we best bring about a change where such change is necessary?" remains to be considered. Two dangers confront us as missionaries when we turn our attention in this direction. One who has just come from the home

land, will naturally be shocked by the new revelations of heathenism, and perhaps be too radical and feel that we ought immediately to bring the native Christians up to our Western standards which, alas! are not above criticism, and failing to carry the membership of the Churches with him in this, he may lose patience and charity himself, besides indirectly encouraging a spirit of deception among them. On the other hand, familiarity makes even heathenism itself seem less dreadful, and long years of contact with this people and acquaintance with their ways of thinking, may lead older missionaries to feel that some of these practices cannot be uprooted, and are not of such serious consequence after all, thus becoming too lenient in their judgment of them. But between Scylla and Charybdis there must be a path of safety, a medium course, which, if carefully pursued, will gradually lead our Churches up to a more intelligent position in regard to all these wrongs. Take for instance the matter of betrothal money. Believing that the principle of paying for the wife is wrong, although practiced in Old Testament times, and yet knowing that many families are too poor to provide a suitable *trousseau* for their daughters, would it not be well for some of the most intelligent native Christians in the three Churches, counselled of course by missionaries, to decide on a sum sufficient for a reasonable amount of clothing and furniture for the bride, beyond which no Christian father shall be at liberty to receive money for his daughter? This should not include expensive jewellery and garments to last a lifetime, but a plain and simple outfit. If the father is able and wishes to add to the sum expended, let it be from his own purse, or if the husband's means warrant such expenditure, let him provide whatever he chooses or his bride desires, but let this heavy burden be lifted from many a man to whom one hundred, or one hundred and fifty dollars, represents the careful savings of many years, or the contributions he has begged from his friends, many of whom will expect a return with interest. This would help to do away with the sad tendency among some of the native Christians to save money by taking *sing mo kiangs* as wives for their sons, bringing them up as household drudges, while their own daughters are educated that they may bring a high price when betrothed. A uniform rate would also lessen the danger of parents seeking for their girls husbands who have wealth rather than worth. We would also suggest that no money be paid until it is time to prepare the wedding outfit, so that no father, when straitened or in debt, may betroth his daughter and use the money himself as he would the proceeds from the sale of any other article of his property.

Probably very few Christians connected with our Churches, are married at the present time without some Christian form of service, but relics of heathenism are sometimes still closely interwoven with it. Some years since, at a wedding in the country, a lady missionary

present felt constrained to interfere in the midst of the ceremony being performed by a native pastor and insist that the bride and groom be not required to kneel before the different members of the family, but simply to exchange polite greetings with them. We do not know how far such a custom is still followed, but feel that it is not becoming in a Christian to kneel in worship before any one but God. Some may say that it is only respect and not worship, but we notice that the ceremony in a heathen family is performed in the same way before the ancestral tablets and before the elders of the household. If it is worship in the one case, what distinguishes it from being so in the other? We would also suggest the propriety of doing away with the heavy cloth with which the bride is blindfolded, and the substitution, if necessary, of some light material which does not obstruct her vision during the ceremony, or entirely hide her face from her husband. We would also urge that every effort be made to put an end to the terrible ordeal known as *nau pung*, through which the bride has to pass on the first evening after her marriage, sometimes lasting all the night and permitting rudeness which at no other time would be countenanced. In reference to securing mutual acquaintance before marriage, experience has shown the importance of great care in opening the doors to any such innovation; but the young people at least should be allowed the right of choice, and they will not be slow in exercising it, even though they have not spent long evenings in each other's company or been formally introduced. The old story of "He has looked at me and I have looked at him a long time," is doubtless familiar to many of us, and it is not an isolated case. Little romances are being woven here and there, although carefully guarded by wise friends who have the highest interest of both parties at heart. One case in memory stands out boldly against the dark background of loveless homes and unsuitable companionships. One of our school girls when desiring to know the true character of the man who sought her hand, said, "I do not care about his being rich, but I want three things: I want a man who is smart, who will be patient, and who is an earnest Christian." It is needless to say that she found all three and love beside, and that theirs is a model Christian home, shedding many rays of light out into the darkness around.

Not all at once can the time honored customs of China be changed, and it behooves us to beware lest we insist on placing them on an Anglo-Saxon rather than simply a Christian basis. Let the Chinese remain Chinese, but let their civilization be permeated everywhere by the religion of Jesus Christ; and while we wait patiently for the full accomplishment of this, let us never for a moment cease to wage warfare against every form of heathenism and superstition.

*The Riots and their Lessons.*

BY REV. JOHN ROSS, U. P. C. S.

**N**OW that the excitement of the anti-foreign agitation is over, it is the part of the judicious missionary to ascertain what the causes are which have created such a lamentable condition in China, and to prevent similar ebullitions in the future by as much as possible removing those causes. I desire, however, at the outset to disclaim any sympathy with the fierce denunciation of the Chinese, which has been so general, and to deplore the desire for vengeance so prevalent among the followers of Him who left as the rule of our conduct, Matt. v, 38-48. Moreover, I cannot be blind to the fact that we who are preaching Christ in China, have incomparably greater freedom of action than we would have in any Roman Catholic country; and that if in any R. C. country, or indeed in any Western land, the opinions and prejudices of the people were as carelessly trampled upon as they often are in China, the rude though jealous preacher would find it hard to escape serious consequences. One thing which weighs seriously with me is that the people believe all the wild stories current among them about foreigners. I do not say the stories are true, or even that there is adequate reason given by foreigners to cause the Chinese to believe them true. But they do believe them; and believing them, their conduct is not difficult to understand. You may therefore burn every pamphlet written against the foreigner and his religion; you may imprison and bamboozle every writer of every sentence inciting to outrage upon the foreigner; you may get the Chinese Government to levy a heavy tax on the neighbourhood where any outrage has actually taken place; you may make them pay ten-fold for every damage done; but you do not touch the root of the whole mischief. You are simply "sitting on the safety valve"; and if your remedies go no further, then I fear you are preparing for an outburst among the populace which will be more drastic than anything that has occurred. Why were the lessons of the Tientsin massacre not laid to heart by Christian men? Why should missionaries incur the disgrace of having to be lectured on the proper mode of treating the people by a statesman whose time and thought are sufficiently occupied by worldly and world-wide affairs?

It is, I think, important to know that this anti-missionary or anti-foreign feeling did not always exist in China. Without referring to the Polos, it is enough to know that in the end of the Ming and the beginning of the present dynasty the talented Jesuit missionaries were not only tolerated but held in high esteem, both at court and in

the provinces; and at that time many of the highest officials were converts. Why is it not so now? I admit that it is largely owing to the humiliation of the Chinese by the armies of the West. But the process began long before. It originated towards the end of the reign of *Kang-hi*, and became manifest in the beginning of that of *Yung-chung* when the Jesuits in Peking joined a plot to supplant this emperor by a younger brother. They had enemies before that, because of their success and influence. Yet if envy begat foes, admiration produced friends. But when the politics of China were actively interfered with, the officials became of one mind in opposing the foreigner.

From that day to this, the Chinese have regarded the missionary as the vanguard of foreign armies. It is needless to dwell on the arguments they use and the facts they adduce to prove this position. I may mention that they point to Cochin-China and to Tonquin. Enough that the belief is general. This is the real, though rarely the ostensible, reason for the anti-foreign feeling so very prevalent among the official and literary classes, who are of course most directly concerned. It is not, let me once for all assert, it is not because we are introducing another in addition to their already numerous forms of religion. As far as religion is concerned, the Chinese are not only "reasonable" but extremely tolerant, till the professed religion assume, or is believed to assume, a political aspect. It is, therefore, of the utmost consequence that the missionary avoid everything calculated to deepen in the Chinese mind the belief that he is a political agent. But besides this most serious of all sources of mischief, there are other avoidable causes of hatred and distrust.

Whenever a riot occurs, the information is forthcoming that some of the principal literati in the neighbourhood have roused the passions of the otherwise friendly mob and become its leaders. So great is the respect for literature in China that the literary men will long continue to be the leaders of the people. Are we on that account to assume towards them an attitude of hostility? How should we act towards them to neutralize their power for evil, or even to gain them to our side? Some missionaries believe that faithfulness to "The Truth" demands their uncompromising hostility to Confucian teaching, and they persistently attack Confucius in public and in private. Supposing it were actually true, as some of these people publicly tell the Chinese, that "Confucius is in hell," would it not be wiser to retain to themselves their knowledge of the unseen world and the unfathomable ways of God, rather than by blurting it out in the ears of those who revere Confucius to turn indifference to the speaker to actual hatred of him? Is it conceivable that any one is foolish enough to suppose that the way to win to



Christ is by rousing the active animosity of the hearer? Are such persons beyond learning the meaning of 1 Cor. ix, 19-23? Or do they suppose Paul a poor, mean-spirited dreamer, whose mode of preaching the Gospel is to be avoided by those who court and create danger and then demand vengeance? It is not perhaps surprising that men who in public "thank God that they know nothing of philosophy," should act in this manner. But it is matter of profound regret that the spirit and action of which I complain are not confined to such people. When two years in China I believed it my duty to go into Moukden, then pronounced the city most hostile to foreigners of all Chinese cities, one objection constantly brought against me from the outset was that Christianity came as the enemy of their much-loved Confucius. This argument was of course brought forward by, and had much influence upon, the literary classes. My reply to it was the opening of a day-school where the Four Books alone were taught, and into which not a scrap of Christian literature did I allow for the first year. Next year the boys were eager to learn Christian hymns, and they and their parents desired to read Christian books. At the end of two years the school had to be closed, but it had served my purpose, and never since has the anti-Confucian argument been brought against us. Nor have the literary classes at any time displayed that hostility which seems so prevalent throughout China. On the other hand, I have found the Classics of incomparable value both in convicting of sin, in the inculcation of duty, in upsetting idolatry, and in establishing our Christian ideas regarding the Omnipresence, the Almighty Power and the universal care of the one living God. I have yet to learn of the man who has been converted to Christianity, or even rendered friendly towards the preacher, by denunciation of Confucius. Young converts are prone to run tilt against idolatry, but I have never yet heard a Chinaman who believed advisable or right to defame Confucius. Such denunciations I consider as un-Christian as they are unwise. They are, to say the least, utterly useless as a converting agency. Why, then, seeing they rouse and will continue to excite, the hatred of the literary classes, should missionaries not abandon this vicious practice?

Another source of trouble is the erection of dwelling-houses and churches in a foreign style of architecture, or the insistence, against the people of perhaps a whole city, on retaining a certain site for such building, even where another is offered by the authorities in its stead. What the reason for the opposition of the people, whether superstition or the dislike of foreign architecture, is to me a matter of indifference. The one thing which to me is worthy of consideration is that out of such erection and such insistence proceed riots and endless enmity. The missionary appeals to his "right" by treaty and to physical force



in the person of the consul or minister for his native country. He does not apparently realize that he is acting at variance to the most rudimentary elements of the religion he professes to have come to teach. He is teaching the Chinese, but the lesson he teaches is that his main design is self-pleasing. They will learn from his conduct much more surely than from his words. His self-pleasing does not tend to gain the "some" while it embitters the many. Why should not missionaries living among the Chinese utilize, as not a few do, the Chinese style of house, which can be made sufficiently comfortable? And why especially build a house for the service of God whose style of architecture drives many against the religion which is to be taught within its walls? To teach the Chinese lessons in architecture may be not unworthy of the missionary, if the people wish such instruction. But that missionary betrays his trust who by insisting on a certain style of architecture begets or increases hatred against Christianity. In the event of differences with the people, if it is possible even with loss of dignity or money, we should come to an amicable understanding with them, and not rush to consul or minister to demand "rights," whose gain is real loss; for the suspicion of our being political agents is thus riveted in the minds of the people.

With most of what Archdeacon Moule wrote on Etiquette in a recent RECORDER, every missionary will, I think, agree who desires to do all in his power to further Christianity. It seems to me the limits of such observance are not far to seek. We should in all things endeavour to conform to Chinese notions of etiquette and propriety where truth is not directly violated. We should be ready to sacrifice our own etiquette, our own customs, our own comfort, our own dignity; for in that way we may "gain some." This is more especially true of the etiquette demanded by sex. Some unmarried ladies have allowed themselves more freedom than would be tolerated in any respectable society in the West. Though this freedom of intercourse seems to them harmless, the vast majority of Chinese who see or hear of it denounce Christianity as a religion which tolerates indecency. It is surely needless to say that in a land where the proprieties are necessarily so strict as in China, in order to avoid the "very appearance of evil," the very possibility of giving "offence," ladies, and especially unmarried ladies, should be not less but far more particular than in their native country. Seeing that the undue liberties of the past have given occasion to such scurrilous charges against our Christian faith, this matter demands the strictest attention and the most serious consideration of all missionary societies. From those who sincerely desire the advance of the kingdom of Christ, a little self-denial in the direction of further prudence is not surely too much to expect.

Chinese who are in fairly good circumstances are, or desire to appear to be, generous. Meanness in money matters is a reputation which not the most bargain-loving Chinaman would like to earn. That is a poor boast and dearly purchased when the missionary is able to say that he can buy anything as cheaply as a common Chinaman; for if a few cash are saved the reputation of such a man destroys an influence for good which the easy loss of a few cash would gain him. A very little generosity to the poor with whom one has business, secures a reputation and an influence far exceeding the cost. He can thus make friends by means of the "mammon of unrighteousness." On this account if on no other that is a seriously mistaken policy which aims at giving the missionary an income barely adequate to meet his own personal wants.

Education pushes itself forward into great prominence, both on account of its intrinsic importance and of the widely diverging theories which cluster around it. The education of the children of, or connected with Christians, admits of no difference of opinion among Protestants of any intelligence. But the establishment of schools for non-Christians stands on a very different basis. The day is gone when it was an open question whether schools where neither teacher nor scholar is able or willing to exert any Christian influence could be nurseries of Christians. Experience is conclusive as to the comparative worthlessness of such means as an evangelistic agency. But seeing that the stories which lately set all China ablaze, not for the first time, were based almost entirely on the existence of such non-Christian schools, even were their utility as christianizing agencies proved to be a hundred fold more than it has been, I could personally have nothing to do with them. It seems to me that the supporters of such schools, who are anxious to gain the Chinese to Christianity, should reconsider their position. Better leave a small good undone if in the doing of it you produce a great evil.

Orphanages are closely connected with this subject, yet so far different that ordinary philanthropy, apart from Christianity, claims to make its voice heard. But I fear that of the non-Christian schools orphanages have been mainly responsible for the existence during the past generation of those beliefs in the Chinese mind, which have again and again put the lives of missionaries and converts in jeopardy, and which have steeled the hearts of many against the "foreign religion." The R. C. throw a great deal of their energy into this kind of work. In order to have absolute control of all the children, whether orphans or merely destitute who are brought to them, they are reported in many cases to give a small sum of money. In any case their rule is that over the children whom they feed and instruct they act *in loco parentis*. Of course the object of this step is to prevent

people interested in the children from taking them away when they are old enough to become useful. But the fact that so many poor children are not only clothed, fed and educated, but believed to be bought, has given rise to the suspicion in the Chinese mind that these children are intended for the profit of those who take charge of them. And as money is the only profit which ordinary Chinamen consider worthy of thought, the only theory by which they have been able to explain to themselves this interest by foreigners in their children, is that by his terrible alchemy the foreigner is able out of some portions of the child's body to make some kind of medicine which can be sold at a great price. R. C. are not in the least likely to change a policy which gains them by far the greatest number of their converts; but Protestants should seriously consider whether it is wise to countenance a form of philanthropy out of which has sprung such serious consequences. There are methods by which the really destitute can be provided for other than by congregating them in orphanages which attract public attention and excite so much suspicion. And if arm-chair philanthropists should continue to bepraise the generous R. C. and sneer at the selfish Protestant, do not forget that "Wisdom is always justified of her children."

The most fertile of all the causes of mandarin hatred, and the hatred of the much larger literary class from which the mandarin class is drawn, is one not familiar to dwellers in the ports. The supposed hostility of foreigners to Confucius begets contempt for the ignorance of the illiterate foreigner. "No separation between the sexes" is only what may be expected from "Barbarians, whose customs are those of the birds and the beasts." The maltreatment of children may produce an occasional outburst of popular fury more or less general. But the interference with the Chinese magistrate in the discharge of his duties, and especially dictation to him in his official capacity, is a perennial source of hatred, overshadowing every other source and lending them whatever influence they have. The foreigner is hated chiefly because he is dreaded, and every missionary in every part of China is an element of more or less disturbance in the civil affairs of his neighbourhood. Only those who are familiar with the interior of China know the potency of foreign influence; and any one who knows the Chinese cannot fail to understand how readily men, eager for gain or protection, will place themselves under the foreigner. If the Chinese mandarin feels compelled to agree to any terms proposed by a Chinaman who can produce the card or the official stamp of a foreigner, is it conceivable that his feelings to that foreigner can be very kindly? In the voluminous correspondence resulting from the unhappy and preventible Tientsin massacre this is the one point to which Chinese officials attached

any importance, and its removal was their chief aim. The Ministers of Britain and the U. S. agree that the evil existed; but as no Protestant was known to be guilty of upholding such tyrannical proceedings, they felt they were not called upon to do more to counteract the evil than to draw the attention to it of the French Minister. I regret to say that the reproach of abetting such evils is not absolutely confined to R. C. While foreign influence compels the mandarin to pass what he knows to be unjust sentences, even in cases which belong to non-Christians, the man must surely be very ignorant of human nature who can expect anything save hatred against the foreigner among respectable Chinese. What European people would for a day tolerate such interference? Whatever may be thought of mission work, this state of things demands the attention of every foreign Minister in China, and very decided steps should be taken to undo the widespread belief among the Chinese, based upon this very general interference in Chinese civil affairs.

Missionaries by their life among the people, by accommodating themselves to a large extent to the Chinese style of building, and paying some respect to Chinese customs, can do a great deal; but I fear the action of Ministers in Peking is necessary to undo the political mischief everywhere at work, ere the missionary will entirely cease to be regarded as a political agent. And when the missionary is known to be merely a teacher of a new religion, we shall no more hear of serious riots demanding such foreign meddling as we have lately witnessed.

Moukden, 9th July, 1892.

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### *The Shanghai Vernacular.*

ADDRESS OF THE REV. Y. K. YEN AT THE ANNUAL MEETING OF THE  
CHRISTIAN VERNACULAR SOCIETY OF SHANGHAI.

LADIES and gentlemen: I have to thank you for your goodwill in calling me to the Presidency of this Society. In accepting it, I simply obeyed your wish. The bulk of the work devolved upon the Secretary; the rest of us did comparatively little; but whatever we did we did it cheerfully and to the best of our ability. I congratulate you on the completion of the third year of this Society's existence, and I hope and pray that it may widen its sphere and deepen its foundation more and more until it may occupy the same position here as the Christian Vernacular Society does in India.

In Canton, Swatow, Amoy, Foochow and Ningpo the Vernacular is largely used, which shows that it is needed in missionary

work. It is the living language of the people. I have collected some data as to the places where the Shanghai Vernacular is more or less understood,—although in some cases they do not speak it : these will show that it is a speech not to be despised. From the members of the literary, religious and social club connected with my Church,—who are natives of Ningpo, Hangchow, Shao-hing, Soochow,—and from a school-mate of mine, who has access to official statistics, I was able to get these data, and I now lay them before you :—

The prefecture of Soochow.	10 districts and 1 sub-district ;	pop.	2,800,000
" " " Sungkong,	7 " " 1 "	" "	1,784,000
" " " Taichong,	4 " " "	" "	640,000
" " " Changchow,	8 " in all, but only one-half }	" "	480,000
" " " understanding the Shanghai Vernacular,	}"	" "	
" " " Woochow,	7 districts in all, but only one-half understanding it,	" "	616,000
" " " Hangchow,	8 districts, but also one-half "	" "	640,000
" " " Shao-hing	8 " " " " "	" "	480,000
" " " Ningpo	6 " " " " "	" "	384,000
" " " Kiahing	7 " " " " "	" "	432,000
Total 8,256,000			

The importance of the Vernacular lies in the fact that the chief object of the Christian Church is to convey Christian truths. Now, these truths are entirely strange to the Chinese, whether highly or plainly educated in their own literature. To the latter the *Wên-lî* itself is a study, consequently how difficult is it to impart Christian truths in that unfamiliar tongue. Even with the highly educated, who, by the way, always converse in the Vernacular, the putting of strange truths in a plain dress helps the understanding of them. When we consider, again, that the masses are the ones we Christians can at present come in contact with, and also that the majority of converts are plain people, we see the greater reason that books in the Vernacular ought to be increased. One missionary said that we ought to reach the officials and the literati more. There is not one who does not second the wish, but as we cannot do so, we must be content with the middle and lower classes. So in like manner we would prefer to use the *Wên-lî* or the Mandarin Vernacular ; but as to the Shanghai masses, these are clumsy, and so obscure the subject matter—or at least they make reading of it a task and study—we have no alternative but to use the Vernacular. To be particular about the style may frustrate our main object of imparting truths. To escape contempt from the educated, our vernacular books could be prefaced with some explanation, in classical *Wên-lî*, setting forth the reason that it is used.

Yet, after all, the Vernacular might become respectable, or even honoured, if valuable books by scholarly Christians could be published in it. The English language itself is an illustration.

There was a time when Norman French alone was used among the educated in England. The English, which is a mixture of it and the vulgar Anglo-Saxon, may be said to be born when Sir John Mandeville wrote his travels in it in 1356; Wickcliff translated the Bible in 1383; Trevisa made versions of the Polychronicon and of the Astrolabe in 1385 and 1392. When later on, Sidney, Spenser, Hooker, Shakspeare, Raleigh and Bacon wrote their works in it, then at once it became the honoured language of the land, and Norman French gradually lost its ground. In like manner there is no reason that the Shanghai Vernacular should always be discountenanced and ridiculed. I do not indeed hope that it will ever attain among the Chinese the same position as the English in the West, but this I do say: that if books of value and learning by well-known scholars could be published in it, it would be popular and respected and valued.

Another remark I wish to make is this: that although the Shanghai or any other Vernacular is considered rustic and generally called the spoken patois, yet it is not easy to write it grammatically and lucidly. The most highly educated Shanghai man cannot manage it, as every foreign missionary may testify. There are not more than five or six teachers in Shanghai who can write it well. It is important, therefore, that every mission train up young men under the guidance of the few who are yet among us, so that they may take their places when the time comes.

I have said nothing special, but I have said thus much because the other members of the Executive Committee at our last meeting insisted that the President of the Society should open the annual meeting with some remarks, and I have now to thank you for your attention.

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## Correspondence.

### KOREAN CONVERTS AND THE NEW TESTAMENT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Hitherto I have never taken any notice of any press criticisms of myself, whether "fair or foul;" but I am urged to take note of a letter on the above subjects in the April "RECORDER," written by

one whose assurance seems in inverse ratio of his knowledge.

The writer says of the converts that there are very few who are "born of the Spirit." As I do not pretend to be able to do more than examine as to the knowledge of Christian truth and the character of the man professing, I am unable to follow him in that statement.

But I repeat what for years I have been informed on what I deem fairly credible testimony, that there are thousands of Koreans along both banks of the Yalu from its source to its mouth who are professed adherents of Christianity; and that their knowledge of Christian truth is mainly derived from Christian literature in their own tongue. From what I have seen I believe that had I been free to follow up the work of the last ten years, a few thousand Koreans would be now baptized and fairly well instructed Christians in West and N. W. Korea. I should perhaps add, to save misapprehension, that I do not consider the mere reading of the Scriptures is the only means whereby those people have been initiated into the rudiments of truth. I insisted that along with every portion of Scripture sold in N. W. Korea a small catechism of Bible truth should be given away. From this source mainly the outlines of Christianity have been learned. That the professed believers—many of whom meet regularly for worship—stand in the greatest need of instruction from men who will devote time, heart and head to this work, no one will surely for a moment call in question. And I

long to see in Korea a few earnest, talented and judicious men give themselves entirely to this work of Christian instruction, especially the instruction of professed believers.

I am not at all surprised to learn that the writer of that letter is unable to understand the Korean New Testament. If he studies the Korean *language* well, it is not inconceivable that after he is ten years in the country he may be able to understand it. An English clergyman who has, as far as I know, never been east of Suez, has made himself fairly well acquainted with it by the aid of dictionaries, and has made some interesting criticisms upon it. But then he is a man of learning and of brains. That the translation can be improved I will be the last to deny. But after the translation has been in circulation for nine years all over Korea, I wait to learn of the first instance discovered of inaccurate translation.

Yours truly,

JOHN ROSS.

P.S.—Is it needful to add that I have not yet ceased to be connected with the Scotch Presbyterian Mission in Manchuria?

J. R.

MOKDEN, 8th June, 1892.

## Our Book Table.

*Index of the Characters in Dr. Hirth's "Text Book of Documentary Chinese," Arranged by their Radicals. With a List giving the Tones. By E. Ruhstrat, I. M. Customs. Shanghai: Kelly & Walsh, L'd. 1892.*

Will doubtless be appreciated by all who possess, and have occasion

to use, the work of Dr. Hirth. Is well arranged and printed in excellent style.

福音宣義 (Fu-yin Sūan-I.) *The Gospel Proclaimed.* Canton: Chén Pao T'ang Printing Office. 1891.

The work consists of eleven ser-



mons, preached in the City of Rams during the past year. The name of the preacher is given in each instance, and the topics treated are as follows: Sickness a Type of Sin; The Things that are Christ's; Christ Faithful to Believers; The Things that cannot be Hid; The Disciples Comforted; What kind of Spirit does God give His People? The Truthfulness of the Gospel; Hold fast the Things of God; The Thirsty One Satisfied; Believers overcoming the World; The Nine Benedictions.

聖光日引 *Shêng-kwáng Jí-yín*.

Evidently a rendering in Chinese of the first half of the well-known English manual of devotion, "Daily Light for Daily Needs," consisting of appropriate selections from Scripture, together with a few brief forms of prayer. Many have found the original work very helpful in the soul's aspirations after a higher life, and we trust that not a few among our Chinese co-religionists will reap like benefit in perusing these pages. Printed on white foreign paper, and substantially bound in native style, by the North China Tract Society, at \$12.00 per 100 copies.

聖經問答 (*Shêng-ching Wên-tah*.)  
*Scriptural Catechism.*

The work is a translation of Dr. A. W. Chambliss' Catechetical Instructor, and comes from the practiced hand of Rev. E. Z. Simmons, Southern Baptist Mission, Canton. In the simple yet helpful form of questions and answers, we have here a comprehensive body of divinity. The answer to nearly every question is in the words of Holy Writ,—a method of instruction peculiarly adapted to both young and old, the learned and the unlearned. Some of the topics treated are: The Being and Attributes of God (神); Fall of Man; Redemption; The Divine and Hu-

man Nature of Christ; The Holy Spirit; The New Birth; The Resurrection; Judgment of the Last Day. The concluding chapters are devoted to the Church,—her ministry and ordinances; considerable prominence being given to the subject of Baptism (浸禮). Price, 10 cents a copy.

*The Annual Report of the British and Foreign Bible Society for 1892.* Shanghai Agency. American Presbyterian Mission Press.

This is an encouraging exhibit of a form of missionary activity which is, we fear, too little appreciated by some workers in the field of China. Among the results noted, aside from those that are direct and tangible, we mention the following: a gradual lessening of hatred against foreigners, a growing preparedness of heart to receive God's holy truth, interest awakened and discussion aroused where there had been nothing but indifference. "But," as Rev. F. P. Joseland remarks in his account of colportage in his district, "necessarily this kind of result is harder to tabulate than statistics of sales."

*Report of the Medical Missionary Society in China, for the year 1891.* Hong-kong: Guedes & Co., Printers. 1892.

The Society's hospital at Canton, of which we find here a most satisfactory account, is perhaps the best known institution of the kind in China. Dr. J. G. Kerr, assisted by J. M. Swaine, M.D., and Mary W. Niles, A.M., M.D., with a number of native helpers, have continued the routine work during the year with added reputation to themselves and very great benefit to thousands of sufferers. The list of operations, including all those of a minor character, show how much is done, even in these simple cases, for which Chinese physicians are wholly inadequate. Dr. Kerr remarks that "opening an abscess, excising a tumor, amputating a limb, or per-

forming lithotomy, are all the same thing to the native faculty, in that they do not venture to do any of them." From its first establishment, evangelistic work has been given a prominent place in this institution, and it has been found that words from the evangelist and kind deeds by the physician, are mutually helpful in disseminating Christian truth.

"Kind and cheering words are spoken to those who are in pain or who have dangerous operations before them. The truths of God's word give the mind new trains of thought, and the attention is turned from bodily suffering to the possibility of unending happiness presented to them in the Gospel. Books are provided for those who can read, and they help to pass away many weary hours. In the hospital schools the time of children and of attendants is occupied under the direction of kind and sympathising teachers. All these influences are helpful to the efforts of the physicians to remove suffering and restore health."

James Gilmour of Mongolia. *His Diaries, Letters and Reports.* Edited and arranged by Richard Lovett, M.A., author of *Norwegian Pictures*, etc. With three portraits, two maps and four illustrations. London: The Religious Tract Society. 1892.

The author in his preface announces that "The object of this volume is to enable the reader to appreciate in some degree the life-work and the character of one of the greatest missionaries of the nineteenth century." If consecration and singleness of purpose are credentials of greatness, then James Gilmour is beyond doubt entitled to a first place in our estimate of the men who have laid the foundations of the kingdom of God in this land. Success, in the ordinary acceptance of that term, was largely denied him; but rarely have we seen in our day a more perfect ex-

ample of devotion to duty, of heroic self-sacrifice, and of steady perseverance in a pathway full of hard services and of every discouragement. Such a life can never be a failure: the influence emanating from a spirit so lofty has been widely felt among the Mongols and the Chinese, and is destined to be a living factor in the moral force that shall yet bring wide areas of heathenism under the sway and power of the Gospel. It would be interesting and highly instructive, did not space forbid, to dwell upon some of Mr. Gilmour's experiences, illustrating the trial of faith and patience, oftentimes described by himself without one touch of self-approval or self-satisfaction. When we consider the long months of isolation spent by him time and again in Mongolia, adopting *in toto*, so far as a Christian man could, the native habits of life, his average expense for food being only *threepence a day*, subject now and then—as was inevitable—to deep mental depression on account of what appeared to him like the want of immediate success, disappointed repeatedly in his hope of being reinforced by one from the home land to share his toils, and so deprived for years of the uplift of congenial fellowship to which his nature was so well adapted and for which he craved, it is a wonder that physical collapse did not come to him long before the hour when he "ceased at once to work and live." One can hardly read without a tender and sympathetic feeling these words from a letter to his father: "I am sometimes lonely here, and wish I had a friend to talk to and tell all my troubles, and then I think that Jesus is such a friend, and so tell Him all my griefs; but I would like to have a colleague." This book portrays to the reader the man as we knew him in his early missionary career,—genial, at times jovial, cultured, intensely religious but not bigoted,

and thoroughly intent on laying out his whole manhood in behalf of the degraded people to whom he believed himself providentially sent.

Sold by the Chinese Religious Tract Society, 18 Pekin Road, Shanghai. Price \$2.25.

## Editorial Comment.

THE SUGGESTION comes to us from a member of the Central China M. E. M. that a statement should be made to the effect "that as a Mission we are in no way responsible for the views expressed by Dr. Stuart,"—referring to the paper published in these columns entitled, "How Mission Money is Expended." We wish our readers to understand that in the case of any article appearing in THE RECORDER, responsibility for the sentiments put forth rests alone with the writer. Nor is it necessary to assume, simply because a paper is read before a body of missionaries, that it receives the unqualified approval of all or even of any who may be present.

DR. PENTECOST, who has seen enough of the missionary enterprise in India to awaken his confidence and enthusiasm, is nevertheless impressed with the fact that for the large number of converts in that field there are but few qualified teachers and preachers raised up from the native Churches. One reason for this, in his opinion, is the fact that too much time and money and too many men have been devoted to the work of giving secular education to "high caste heathen" to have allowed opportunity for educating and training the Christian young men who are largely of the lower classes. He makes the startling announcement that of those who have received this higher education, not one in a thousand become Christian. If this be true, it should come as a note of warning to all workers in China, if there be such, who imagine that

Western scientific culture can ever be a substitute for the simple Gospel as an evangelizing agency. A most difficult problem is before us: How to meet with equal success the intellectual and spiritual needs of an imperial race just now awakening from the sleep of ages, and destined ere long, perforce of circumstances, to join the upward march of modern ideas.

A PREACHER recently proclaimed from one of the pulpits of Shanghai that in his opinion, the "Higher Criticism" was nothing but "smoke." It is to be feared that such a declaration implies a degree of prejudice or ignorance on the subject. There is Higher Criticism and Higher Criticism. While refusing to extend our sympathy or credence to ill-founded and conflicting theories that aim to overthrow the commonly accepted faith in the historic Scriptures, we may well bid God-speed to those devout and learned men who carry their researches into a field hitherto little known to the Christian world. Truth has nothing to fear, and possibly our knowledge may be increased. Biblical criticism, on the lines indicated, has already realized something more than "smoke."

FOURTEEN YEARS AGO, Commander Barber, now of the U. S. gunboat *Monocacy*, gave it out as his belief that missionary effort could never by any possibility make an impression on China. Having undergone a change of conviction, he says, in a published letter of recent date, that the influence of missions is

without doubt rapidly on the increase; and that whereas at one time it seemed as if China was a country where even the continued dropping of the water of Christianity would never wear away the stone of heathenism, now it is apparent that the stone ultimately will be forced bodily from its bed. This is the testimony of an enlightened and unprejudiced mind. We happen to know that Commander Barber has been a diligent seeker after facts bearing upon the subject.

THERE ARE to-day in the United States of America fifty-one Protestant general Societies or Boards engaged exclusively or partially in the work of foreign missions; to which we may add thirty Woman's Boards, more or less connected with the Boards of the denominations they represent, besides fifteen or more individual enterprises. The Protestant Churches of America, Great Britain and Europe have their representatives in other lands numbering 9,000 missionaries and upwards of 50,000 native workers, besides expending during the past year about \$12,500,000. Large sums have been invested in the *matériel* of this grand movement; for the machinery and apparatus of modern aggressive Christianity, though not directly productive of that form of statistical returns which is demanded by the unreasoning haste of many, are nevertheless important factors in the problem of success. The facts indicate that the Church is throbbing with intense life, and will not cease her lavish expenditure of men and means until there is a universal proclamation of the one Gospel.

EVOLUTION, as taught in a few seats of learning in the West and sometimes exploited by certain leaders of thought in China, India and Japan, is presented as the only true exponent of all the great facts of the universe. The name of

Darwin is persistently coupled with a theory which condemns as unnecessary any reference whatever to miraculous interventions for the purpose of accounting for mental and physical phenomena. And yet, evolution as propounded by Darwin himself has a miracle—impliedly a series of miracles—for its starting point. The autobiographical sketches of the great scientist, published since his death, clearly establish the fact that in his view we cannot ignore theism; for, however hyloistic or materialistic we may be in our speculations, it is necessary to fall back upon the idea of successive and progressive acts of creation. The convertibility of species is not a demonstrable fact, and the gap between plant-life and animal-life, as between instinct and reason, remains unfilled. Darwin himself has proceeded to the utmost verge of possibility, so far as we can discern, in his evolutionary theory; but some of his followers go much further than he has ventured when they tell us that we cannot postulate the creation of one living germ, and who assume to stretch the line of evolution through organized and unorganized matter back to primeval slime or undiscovered nebulousity. Before they make this large demand on our faith, let them explore the gulf impassable between dead matter and living organism.

WE HOLD it to be true, that after the intercourse of years the Chinese—both converts and heathen—know the missionary better than the missionary knows them. The fact may not be suggestive of superior insight on the part of the native, but it would seem to imply a strange inability on the part of the foreigner to search that mysterious realm,—the Celestial mind. The natives probably do not, as a rule, look up to their Western teachers with awe and reverence, or esteem them particularly clever

and good. At one conference in India, a native minister ventured humbly to express his conviction that in carrying on missionary work the *purse* and *wisdom* ought to go hand in hand; meaning that the purse was held by the foreigner, but the native had the *wisdom*! If we were to get into the confidence of some of these brethren, we might hear their criticisms of the various *shien-shêngs*, giving one credit for being hot-tempered, another close-fisted, another rash and headstrong; and no doubt it would be intensely amusing to overhear them relating to each other specimens of our speech, telling how the over-confident young sinologue will sometimes sail on regardless of idiom, or is swamped near to drowning in a tide of disjointed vocables. They undoubtedly look upon us as erratic and unnecessarily energetic beings, lacking in deliberate judgment and philosophic calm. Their want of straight-forwardness is, in their own opinion, more than matched by our bustle and impatience. The lesson is three-fold: (1) *Study* the native character; (2) Cultivate charity, patience and perspicacity in dealing with the Asiatic; (3) Remember what you *are* will often mean much more than what you *teach* in any attempt to effect the moral uplift of your heathen neighbors.

THE ASSERTION has been made that Christianity was borrowed from Buddhism. The fact that the two religions are essentially antagonistic in spirit and doctrine is all-sufficient answer to this claim. But, it is fair to ask, what historic evidence can be adduced to substantiate the theory of Christianity copying from Buddhism? The

Ceylon books, which are perhaps more reliable than any others of this class, affirm that Gautama Buddha was born 623 B. C. Accepting the date as approximately correct, it is still true, as far as we know, that the Indian sage wrote nothing. The earliest written Buddhist scriptures cannot be placed much before the Christian era, and, very possibly, were even later than that epoch.. All the Old Testament books were of course in existence at the time. There is reason to believe that the Jews in great numbers, after the seventy years' captivity, emigrated to the East. It cannot be proven that Buddhism came West before 300 A. D. The evidence that Christian influence penetrated the East at a very early date is incontestable. Cosmas Indicopleutes made the discovery of Christians in Ceylon in the sixth century, and near Madras there is an ancient cross with Pahlavi inscriptions. Pantænus found a Hebrew gospel of Matthew in India in the second century. It is altogether probable that Christianity in those early ages did not reach out much beyond the Euphrates in any systematic effort to propagate itself; nevertheless, there are indications of the true faith exerting an influence, by its sacred literature and otherwise, that may have left a deep impress on the later historic religion of India. But we are much disposed to account for the similarity between the Jewish temple and Hindu places of worship, and a certain correspondence between the code of Sinai and the ten precepts of Buddhism, on the ground of a divine revelation of God made to man before the dispersion.

## Missionary News.

—Mr. Moody's Bible Training Institute is represented on the foreign field by twenty-four workers; among the North American Indians by four, while nineteen are engaged in work in Chicago itself. The foreign workers are in Africa, India, China, Japan, Turkey, Persia and South and Central America.

—A Buddhist priest from Japan, student in the junior class of the University of the Pacific, in California, has recently been converted to Christ. He said: "Since last August I have been contributing articles to a Buddhist monthly magazine, published in Japan, for \$200 a year. It was my plan to support my school expenses with this money; but as I am a Christian I shall not contribute any more, and shall not fail to tell them so by next mail."

—Dr. G. S. Cost gives an interesting account of a clinique held by him, including an operation for the stone, in the house of a Chinese villager. The scene was most impressive. The little patient, only two yearsold, was laid on a box in front of the door, the only convenient light. Outside the door were as many as fifty people looking on. They were mounted on boxes, logs of wood, stone walls, and on each other's shoulders. While the operation was in progress, they stood in the profound silence of awe; but when it was over and successful, they burst into applause. The mother and sister of the patient, who had been almost frantic with apprehension, were now almost equally so with joy.

—At a missionary conference in China (time, although of recent date and place, having escaped our memory,) the following topics were discussed: The worship of ancestors; the manner in which Christians

should observe the anniversaries of birthdays, either of their own or their parents; whether it was desirable or otherwise that English should be taught to our Christian children; how the efficiency of our boarding and day-schools could be improved. With reference to the subject of ancestral worship, a missionary reports that it was unanimously, and without hesitation, condemned as idolatrous by the native Christians, though there was considerable divergence of opinion with reference to the lawfulness to Christians of some of the ceremonies practised on the occasion of the anniversaries of the *living* parents.

—Under the leadership of the Rev. J. H. Bateson, Wesleyan missionary, the Army Temperance Association in India, which the Rev. W. L. Glegson established, is making marked progress. No fewer than 17,500 soldiers, or a quarter of the total British force in India, are now pledged abstainers. With one or two exceptions, every corps in India has a branch society, prominent among which stands the Welsh Fusileers with 535 members. Lord Roberts and the army authorities warmly countenance the objects sought.

—The spirit of persecution is abroad in Singapore, says the *Malaysia Message*. A demand was made a short time ago upon the Chinese in a certain district for the usual assessment to provide the idol of the neighborhood with a dinner; but a number of them, having lately become Christians, refused to give the money for such a purpose, and they have since sustained some serious losses. One night all the growing bean crop of several men was cut down level with the ground; another night all the fruit of another man was stolen,

and a few days afterwards another man was badly hurt by stepping on a sharp piece of iron which had been placed in his field by some enemy. They have also been threatened with personal chastisement.

—The missionaries of the A. P. Board among the Chinese in California not long ago requested the Canton Mission to send a young native preacher to assist in the work on the Pacific coast. He reached Yokohama, and there endeavored to re-embark on a steamer for San Francisco. Passports were given him by the Chinese Consul, but the American Consul refused to allow him to go on board the steamer for San Francisco, alleging that although he claimed to be a preacher, and was commissioned for missionary work only, yet he must be considered as merely a laborer, and therefore must be debarred from entering the United States. He was accordingly sent back to Canton, involving the Board in the expense of his voyages without result.

—Archdeacon Wolfe gives the statistics of his Mission in Foo-kien province, as follows: The number of native Christians, including 4,973 catechumens, is now 9,482, that is, one thousand more than last year. The adult baptisms were 295, one hundred more than in 1890. The native teachers are 253, as compared with 224 of the previous year; the schools 113 instead of 92; and the contributions \$3,068, an increase of \$700. The Theological College at Foochow had 24 students, and the Boys' Boarding-School 36 inmates during the year. Several students from both institutions were sent forth to posts as school-master and catechists in the districts. The Girls' Boarding-School is worked by a lady of the F. E. S., and the School for Bible Women by one of the C. E. Z. M. S. missionaries. Romish priests have unsettled some of the congregations in

the Hok-chiang district, and have drawn away a few families. A considerable proportion of the increase noted above in the number of Christians in this province, is in the Hing-hwa prefecture, viz., 1,368, as compared with 891. Mr. Lloyd says that in the southern county of the prefecture "more than a thousand of the inhabitants have enrolled themselves as followers of the doctrine of Jesus."

—Rev. D D Moore, of Singapore, thus writes of the work in that great polyglot city: "I am much in love with our Baba, or gentry class of Chinese youths. The boys of the Babas attending our academies are most interesting and lovable fellows: their manners so gentle and their facial expression so winning, and they are so clever and good. At home we speak, perhaps contemptuously, of the 'Heathen Chinese.' I would that some of our people could see and learn something from our Singapore Baba class in the tender politeness and endearments of their home life and their table and drawing-room manners when away from home, as well as the simple earnestness with which when converted they are willing to work for Christ. We have two large Methodist academies imparting instruction to upward of 400 young people. Headly Balderson, a graduate of Sackville University, who accompanied me to India, has made a fine impression, and taken the topmost classes in Latin, Mathematics and English. He is delighted with his missionary opportunities, the wealthy Chinese allowing religious instruction to be given to their children, only stipulating that they shall not be baptized without the consent of their parents."

#### HONOUR TO A YOUNG MISSIONARY.

In March No. of THE RECORDER there appeared by the Rev. George T. Candlin of Tientsin a remarkable article on "What should be our attitude towards the false Religions."



On seeing this article, Dr. Burrows, Chairman of the World's Congress in Chicago, wrote a very flattering letter to Mr. Candlin saying that, in consequence of this, he, Mr. Candlin, was appointed on the Advisory Council of the Congress and was invited to go there next year and make a speech. We most heartily congratulate our friend, and also congratulate the Congress on selecting one so competent, so sympathetic with every good wherever found.—*Communicated.*

## ERRATA.

There are two misprints in the article on "The Drink-offering" in the July number. On page 316, line 10, "John" should be Jahn. The reference is to "Jahn's Biblical Antiquities." On page 319, line 4, "xviii" should be 18. The references are to verses 17, 18, 25 of the 44th of Jeremiah.

C. H.

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## Diary of Events in the Far East.

July, 1892.

—Vast swarms of locusts seen crossing and re-crossing the Yang-tze at Chinkiang, for several days at the close of June and beginning of July. At a distance they resembled a hard rain storm sweeping along the valley, and several times they have been seen to take more than half an hour to pass a given point.

3rd.—Lady Li, the wife of H. E. the Viceroy Li Hung-chang, died at noon.

7th.—A foreigner, called Jacob Carstens, shot another foreigner, Robert Beatty, at Yokohama. Several Japanese policemen were severely wounded before the murderer was arrested.

9th.—The Kiangsi correspondent of the *Shen-pao* says that a short time ago two important *Kolao Hui* leaders were arrested in Poyang Hsien. Both of the prisoners were proprietors of opium dens, which they used as *rendezvous* for the members to assemble and hold meetings. It is now discovered that an open outbreak was contemplated by the *Kolao*s, who had appointed the 12th of the seventh moon to be the day of doom. Their plan was to set fire to the houses inside the north, south and west gates, and while the authorities would be engaged in fighting the flames, they would pounce upon them and take the city. At

the time of the arrest seditious letters, munitions of war and tickets of membership and other unlawful articles were found. As soon as they are convicted they will receive the punishment they deserve, and their heads will be put on exhibition for planning treason against their country.

—Eight inches of rain fell on the 8th and 9th inst. in the dried-up districts in Shensi, to the great delight of the farmers, as well as other people, as the danger of famine from continued drought is past.

13th.—According to the *Shen-pao* the country round about Tientsin is literally covered with locusts, every nook and corner of the ground is filled with the insects. The method by which people are annihilating them is by digging holes in the ground and they then scoop the insects in and when the hole is well filled, they throw earth on the top to prevent the locusts getting away. Another way of diminishing the number of these pests is by eating them. Large numbers of people are engaged in cooking them and rendering them palatable. This rare delicacy is then taken to the market and sold, and seems to be largely enjoyed by connoisseurs, who pronounce it as being excellent.

15th.—A large bank in Wenchow, which has for years been enjoying the confi-

dence of the people as well as of the officials, and apparently doing well, suddenly closed its doors the other day, with a liability of over 90,000 taels. The sudden collapse is attributed to the run on the bank by depositors, who went to draw their money, which the bank was not prepared to meet.

25th.—A raid just made by the Ningpo authorities on the nunneries of that devout Buddhist city, has led to the breaking up of five of those establishments, which besides being conducted

by the vilest of that class of pietists, became gambling dens and places of assignation. Warning having been given, most of the young nuns decamped, and the rest being given away as wives, and old ones driven away; the nunneries were sealed and confiscated, the proceeds appropriated being for benevolent purposes. Judging from the past, a few years hence will witness a similar transaction—permanent suppression is absolutely impossible.

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## Missionary Journal.

### BIRTH.

At Foochow, on the 7th July, the wife of the Rev. J. S. COLLINS, C. M. S., of a daughter.

### DEATH.

At Chefoo, on 30th June, ANNIE LOUISA, beloved and only daughter of James and Lillie McMullan, C. I. M., aged one year and eight months.

### DEPARTURES.

FROM Shanghai, 9th June, Mr. and Mrs. THOS. HUTTON and two children, Mr. and Mrs. GEO. GRAHAM BROWN and two children, Mr. W. E. BURNETT, and Miss J. A. MILLER, all of C. I. M., for England.

FROM Chefoo, Dr. and Mrs. C. R. MILLS and family, and from Shanghai, Dr. and Mrs. C. W. MATEER, of Am. Presbyterian Mission, per *Empress of India*, on 12th July, for U. S. A.

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